THE

CHRISTIAN PASTORATE:

ITS

CHARACTER, RESPONSIBILITIES, AND DUTIES.

BY

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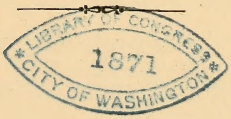

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PREFACE.

NEARLY thirty-five years have passed away since the writer first entered upon the duties of the Christian Pastorate. The earlier periods of his public life introduced him successively to all the principal phases of pastoral responsibility. From those days to the present, he has been an interested observer of the manner in which pastoral duties have been discharged (or neglected) in his own and other Churches, at home and abroad.

As an instructor of candidates for the ministry, during the last fifteen years, he has had repeated occasion to review and discuss the whole subject, both in the light of his personal observation and of what has been written in reference to it by others.

In sequence of such experiences he has felt called upon to prepare the present volume, with the design of supplying a desideratum in the literature of the pastoral office. Most of the books on this subject, heretofore published, have had reference to conditions of Church organization and action, very different from those of the voluntary Churches of this country. None of them have referred prominently to the great evangelical experiment incepted, more than a hundred years ago, for "the spread of scriptural holiness over these lands," and throughout the world, under the auspices of "the people called Methodists."

In view of the success of that experiment, and of its widening prospects, it now seems high time that the theory and practice of pastoral duty, as accepted by American Methodists, should have a full exhibit, as well for the information of others as for the more systematic instruction of our own young ministers. Moreover, as the duties of Churches and pastors are reciprocal, interblending at every point, it is to be hoped that our official members and people generally, will henceforth become more studious of those duties and of our whole system of Church action, as

seen from its practical center, the pastoral point of view. The aim of this book, therefore, is not merely to elevate the standard of pastoral character and efficiency, but also, by general circulation, to increase the working power of the Church in every department.

Prompted by concurrent motives of so great interest, the task of the author has been an agreeable one, and he awaits the result of its execution with hopefulness.

EVANSTON, MAY, 1871.

"NONE *but he who made the world can make a minister of the gospel.*" JOHN NEWTON.

"*Some preachers study their sermons without studying the people to whom they are to preach them.*"

RUTHERFORD.

"*By repeated experiments we learn that though a man preach like an angel, he will neither collect* (*a society*) *nor preserve a society which is collected, without visiting them from house to house.*" JOHN WESLEY.

"*The ministry is the best calling, but the worst trade in the world.*" MATTHEW HENRY.

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CHAPTER XXIII.

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THE

CHRISTIAN PASTORATE.

GENERAL INTRODUCTION.

HISTORICAL SKETCH OF RELIGIOUS OFFICES.

WHOEVER would understand the true character of the Christian ministry should study its ideal in the New Testament of our Lord and Savior Jesus Christ. From the teachings of that volume it may be seen that there are important distinctions between the ministry of the gospel and a priesthood of any kind, whether Patriarchal, Pagan, or Jewish. That those distinctions may be the better comprehended, it is proper to consider briefly the rise both of true and false religions in the world.

History proves man to have been, from the first, a religious being. Every nation of the world has had ideas of God and worship. At the period of the creation man had direct communion with his Creator. As a consequence of transgression his freedom of intercourse with God was barred, and he was taught to approach his Maker through the agency of symbolic rites.

Primeval origin of sacrifices.

While the Scriptures do not definitely state that Adam offered sacrifices, they lead us to infer that he did:

1. From the use made of the skins of beasts when as yet no permission had been given for the use of animal food.

2. From the fact that his sons, Cain and Abel, offered sacrifices, as though in sequence of parental precept or example, the one obeying God, the other inventing a false way.

3. From the fact that sacrifice was a universal custom of the patriarchs of ancient nations.

Divine appointment.

It is difficult, if not impossible, to account for the origin and prevalence of sacrifice as a leading element of worship throughout the world, except by supposing that it was appointed to Adam, in immediate sequence of his transgression, as a symbolical foreshadowing of that atonement through which sin was to be forgiven.

In the early history of the race, when language was but imperfectly developed, symbolic actions had a significance not easily appreciated at present. Indeed, they seem to have been a necessity to the expression of sentiments appropriate to the circumstances of sinful beings, and for the inculcation of truth adapted to their moral recovery. How could the sense of guilt be more emphatically expressed than by the offering of some valued but innocent animal, whose death indicated what was due from the offerer, and became at least the figure of a substitute for the satisfaction required by offended justice? No language comprehensible at that stage of human history could

so fully set forth the deserts of sin and the idea of pardon through vicarious substitution as did the rites which accompanied the immolation of sacrificial victims—the implied or uttered confession, the sprinkled blood, the consuming fire—the ascending smoke impressing the senses and overwhelming the mind with mysterious awe. Imagine the impression made when the first sacrifice was offered, when our first parents, conscious of having sinned, were dismayed by the divine rebuke, driven from Eden, and threatened with death. Death, as yet, was unknown to their experience, save in the moral change that had come upon themselves. They were now to have it illustrated before their eyes. Stern authority directed the smiting of the lamb which, with endearing innocence, had sported around them, and behold its streaming blood, witness its unavailing cries and its struggling agonies! "When, further, they had to go through the remaining process of the sacrifice, their hands reluctant, their hearts broken, and their souls crushed with the sad consciousness that these horrid things were the fruit of their sin, and yet contained the hope of their deliverance, who can imagine the intensity of their feelings?"*

Yet herein was the moral lesson they were to learn themselves and to teach to their children, through whom it was to descend through succeeding generations. There is nothing in the nature of animal sacrifices to justify the idea that they would have been invented and generally practiced among men apart from original divine authority.

Divine approbation.

*J. Pye Smith on the Sacrifice and Priesthood of Jesus Christ, p. 9.

Yet it is certain that the approbation of God was solemnly given to the sacrifices of Abel, Noah, Job, and Abraham, as we can not suppose it would have been had such acts sprung from the devices of their own hearts. Indeed, the divine acceptance may justly be considered as proof of the divine appointment, since in matters of religion man has not been left to the dictates of his own wild and changing fancy, but has been held strictly subject to the divine prerogative. The truth stated by Isaiah and repeated by our Savior may be accepted as a rule of equal and binding force under all dispensations: "In vain do ye worship me, teaching for doctrines the commandments of men."* If, therefore, we accept the theory that God appointed sacrifice to Adam as an acceptable mode of worship, it can readily be understood that from him it descended through the patriarchs to Noah, and that after the flood the descendants of Noah practiced, with more or less corruption, this custom of their antediluvian forefathers in the different continents which they populated. Thus the idea of expiatory sacrifice would have been handed down to all the nations that sprang from them, and we have an adequate explanation of the sacrificial customs found in every quarter of the globe.

If, on the other hand, it be supposed that sacrifice, instead of having been divinely appointed, was invented by men, the difficulty of accounting for the universality of the practice and the general uniformity of its fundamental ideas still remains. This difficulty

*Isaiah xxix, 13; Matthew xv, 9; Mark vii, 7.

can only be met by supposing that there existed in the constitution of humanity some moral necessity which prompted or some instinct which guided men to acts of worship, of which sacrifice was a frequent, if not a uniform outgrowth. This supposition is, in fact, necessary to account for the general continuance of the custom, even though divinely instituted, and is nearly tantamount to the simpler and more comprehensive view that God appointed to men a duty based upon the moral necessities of their nature and the age of the world in which they lived. Certain it is that the ancients of all tribes and nations not only practiced the offering of sacrifices, but universally regarded them as significant and efficacious in reference to man's highest and eternal interests. No ideas expressed in all the writings of antiquity are more definite than those of propitiation and pardon secured through the offering of sacrificial victims. Hence we may conclude that tradition, united with the prevailing consciousness of guilt and apprehension of punishment, diffused and fixed in the minds of men the fundamental idea of sacrifice as a propitiatory offering, notwithstanding the corruption with which it became obscured by the practices of those who perverted the knowledge of the true God into superstitious reverence for gods of their own imagining.

The Patriarchal dispensation is too often overlooked, as though it were of minor importance, and only designed to be introductory to the Jewish, whereas it rested on a broader basis than that which succeeded it, and, had it been fully and faithfully improved, would have

Importance of the Patriarchal dispensation.

placed all people in a position as favorable as that afterward accorded to the chosen nation. The universality of its sacrificial rites was designed to make all men familiar with the spirituality of God and the promise of a Redeemer.

Imagine a pure, patriarchal worship every-where diffused with the growing populations of the earth, every family and tribe honoring God according to his original appointment, every patriarch an Abraham, every king a Melchisedec, and every nation anticipating the advent of a coming Deliverer. How effectually, if not speedily, might the world have been prepared for the restoration of the race to the forfeited favor of God! We are informed in the Epistle to the Hebrews—xi, 4—that the distinguishing excellence of Abel's sacrifice was faith. Indeed, faith in "the promises" "seen afar off" was an essential element of true patriarchal worship. One of the best Scriptural explanations of faith is in connection with Enoch, who "had this testimony that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi, 6.

Sacrifice was to the patriarchs the appointed mode of coming to God, and its right performance implied in the worshiper, 1. An acknowledgment of the divine direction; 2. His recognition of God's promise of the forgiveness of sins through the shedding of blood; and, 3. Of the duty of presenting himself a living sacrifice—that is, of accompanying his outward offering with a sacrifice of the heart to

God. It is obvious that such a worship was what the world needed, and all that it needed at that stage of its history.

Origin of idolatry.

But unhappily "the wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." That idolatrous corruption was the source and center of that wickedness which provoked the flood, and subsequently brought down the divine judgments upon Sodom and the cities of the plain, hardly admits of doubt. Yet the severest judgments proved insufficient to correct the downward tendencies of the race. A form of worship was, indeed, continued in the offering of sacrifices, but God was insulted by their being offered to beings and objects entitled neither to worship nor honor. Men seemed intent upon the monstrous idea of creating gods after their own groveling fancies. Not satisfied with the Creator's revelation of himself as a spiritual being, they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i, 23, Thus innumerable systems of heathen worship were invented, and gods and images without number were contrived as objects of adoration, before which sacrifices were offered and divine homage paid.

Pagan priesthood.

Out of the custom of sacrifice, whether pure or corrupt, sprang the idea and necessity of priests and a priesthood. At first the father of a family, the chief of a tribe, or the king of a nation, officiated in a priestly capacity. But with the growth of nations it was natural that a

class of men should be set apart as priests or sacrificers. Nor can it be doubted that the process of idolatrous corruption was rapidly promoted by the agency of appointed or self-constituted priests, who, for the sake of gain, or lust, or the vanity of distinction, were ever contriving new schemes of error and deception, by which "they changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. i, 25.

With what graphic fidelity does the apostle portray the consequences of this wicked perversion! 1. Intellectually. "Professing themselves to be wise, they became fools." 2. Socially. "For this cause God gave them up unto vile affections, receiving in themselves that recompense of their error which was meet." 3. Morally. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity," and such like evil passions and practices. While, therefore, the ingenuity of bad men was employed in making themselves and others worse, Satan triumphed in stimulating and multiplying those evil devices by which the hearts of men were darkened and their minds made insensible to the claims of the living God. At that early day did Satan establish his kingdom upon earth, and make himself, largely through idolatrous agencies, "the god of this world."

By such combined influences of evil, numberless systems of idolatrous worship became diffused among

the nations of the earth, and yet in all there continued some idea of a promised deliverer. This idea was often vague, and even corrupt, yet it lingered down to the time when the wise men of the East were led forth by the star of Bethlehem to welcome the infant Savior. Diffusion and consequences.

Nevertheless, the tendency of false religion, even though incorporating in itself some elements of truth, was to deteriorate in its character and influence. Thus men descended from the worship of fire and the heavenly bodies to the adoration of loathsome beasts and reptiles, from the sacrifice of animals to the murderous immolation of human beings, which was practiced with indescribable cruelty in every principal quarter of the heathen world.*

Without dwelling upon the enormities of heathenism and the extent of its apostasy from the patriarchal worship, it is sufficient now to observe that its growing prevalence in the world a few centuries after the flood created the necessity of a second dispensation or divine appointment of religious worship. This commenced with the call of Abraham, and culminated in the law and ordinances of Moses. The Mosaic dispensation, instead of being offered to mankind promiscuously, was committed to a particular nation — primarily, indeed, to an individual from whom descended a nation — specially called to exemplify the divine precepts and to introduce the Messiah's kingdom.

Under the Abrahamic covenant, down to the time of Moses, no peculiar forms of worship were instituted

* See Comfort's "Moral Portrait of Man."

differing from the patriarchal mode of sacrifice. But the miraculous deliverance from Egyptian bondage gave occasion for an impressive revelation of the great moral law, and also for the prescription of a minute ritual of typical worship, designed to foreshadow more definitely the great sacrifice provided in the counsels of infinite mercy to be revealed in the fullness of time.

The Jewish priesthood.

The Mosaic ritual required a specially appointed priesthood, culminating in the person and office of a high-priest, who was eminently typical of the character and functions of the Messiah as an atoning Mediator. In this light the whole Jewish ritual assumes a Messianic significance, while numerous events in the history of the nation become typical of more important events connected with the Christian dispensation.

Through the agency of Moses, himself a type of Christ, the original rite of sacrifice was expanded into a system, every part of which portrayed symbolically the coming and the atonement of "the Lamb slain from the foundation of the world." For the enactment of the peculiar and complicated ceremonies of the second dispensation, a whole tribe—that of Levi—was set apart to the priesthood, while the office of the high-priesthood was confined to a particular family—that of Aaron. This ordinance, requiring a special consecration of the priesthood, and prescribing their qualifications and mode of life, was full of significance.* It betokened, 1. The exclusive proprietorship which God saw fit to exercise over the

*Vide Exodus xxviii.

priestly office; 2. The holiness of character which each representative of the office ought to maintain; and, 3. The right of the priest to draw nigh to God in propitiatory acts of worship. This right, which under the patriarchal system had been common, at least to heads of families and of communities, was under the second dispensation withdrawn from all individuals not of the priestly office, even though patriarchs or kings, while sacrifice was limited to a single appointed place where the ark of the covenant was kept, first in the tabernacle, and afterward in the temple.

Although the Jewish priests were chiefly employed in ritualistic services, yet not exclusively. They were also designed to be moral and religious teachers to the extent of illustrating, by their lives and by appropriate expositions of the law, the will of God concerning the people.

To what extent the higher ideas symbolized by the consecration and office of the Jewish priesthood were comprehended and appreciated by either the priests or the people can not with certainty be affirmed. That they were designed to be understood and might have been by all true Israelites is obvious; that they actually were comprehended by many in each successive generation is the inference of charity, and yet that many of the priests, as well as of the people, were unfaithful to their high calling became a matter of oft-repeated record. But, criminal as was this unfaithfulness, it was not allowed to bring the counsels of God to confusion.

To supplement the priesthood, and to improve

upon its moral character, prophets were raised up to occupy an intermediate position between the material and ceremonial dispensation of Moses and the purely spiritual dispensation of Christ. They, in a far stronger manner than the priests of their nation, testified of the coming Messiah, and illustrated an important office which he was to bear—that also of a prophet. While, therefore, the priests were designed to symbolize the priestly office of the Savior and the prophets his prophetic functions, the prophets especially gave witness of his kingly office, styling him the King of Zion and the Prince of Peace.

The prophets.

Thus it was that, by a series of sacred institutions and offices, the way of the Lord was prepared, and the Savior of men was introduced as the promised Shiloh to whom "the gathering of the nations" should be.

As all shadows fade away in the diffusion of a perfect and all-surrounding light, and as all types disappear before their appointed antitypes, so in the actual coming of the Messiah the Jewish dispensation was brought to an end. In the offering of the great and only availing sacrifice which it was the office of all true antecedent sacrifices to prefigure, the whole institution of sacrifices was brought to a close, and with it that of a sacrificing priesthood. Henceforth, as there was to be no more sacrifice for sin, emblems were no longer required to foreshadow such a sacrifice, nor any order of men to maintain a prefigurative ceremonial. On the contrary, the promise of an all-sufficient

End of the Mosaic dispensation.

sacrifice for the sins of the world which had been set forth during ages of types and prophecy having now become fact, the great work of all ministers of the true religion would necessarily be to make known the character and offices of the Redeemer actually manifested and "able to save to the uttermost all that come unto God by him." This change from priestly to ministerial service corresponded to that glorious provision of the Christian dispensation which confers upon every true believer a spiritual priesthood—that is, the right, previously limited to patriarchs and priests, of offering full and perfect worship to God whenever pleading the merit of the atoning blood.

In order to a just conception of the religious offices of the Christian dispensation, it is necessary to conceive clearly and correctly of THE MINISTERIAL CHARACTER OF CHRIST. A summary statement of that important subject seems, therefore, to be required in this connection.

The ministry of our Lord Jesus Christ upon earth was not limited to a single phase of character. On the other hand, he in whom "all fullness dwelt" illustrated the highest perfection of the several characters involved in his Messiahship, especially those of Prophet, Priest, and King. Nor did these characters in any degree conflict with each other. On the contrary, they blended together in beautiful harmony, and jointly co-operated for the full accomplishment of our Savior's glorious mission.

Harmony of the Messianic offices.

The prophetic office of the Messiah was first in

order, as an appropriate introduction to that of the great High-Priest of our profession, while his kingly functions were only assumed in full after his resurrection and ascension. As a prophet Christ connected his mission with that of Moses, Elijah, Isaiah, and all the true seers of Israel. As a priest he fulfilled all the types of former dispensations, and by the offering of himself made the one only availing sacrifice for the sins of the world. As the Prince of Peace he founded an everlasting kingdom, and of the increase of his dominion there is to be no end.

None of these phases of Messianic character were limited to the Savior's earthly sojourn. His prophetic office still remains to give authority to revealed truth, to send forth and accompany its living teachers, and to sanction and supplement their work by the gift of the Holy Ghost. His priestly office culminated not in the offering of Calvary—great and glorious as that work was, it was part of his humiliation—but in his exalted character as Mediator and Intercessor "on the right hand of the throne of the majesty in the heavens." As a king his earthly crown was composed of thorns. In his exaltation he not only reigns King of saints, but sways the scepter of dominion over the principalities and powers of the heavenly world.

As related to the spread of his kingdom upon earth, his own teaching, office, and that of his ministers rises superior to the power of the sword or the onset of armed hosts. His priestly functions are reserved to himself. As from the period of his suffering upon the cross there remained no more sacrifice for sin, no legitimate priesthood could any longer

exist upon earth. Hence his disciples were not called to be priests, but ministers of the New Testament, servants of the heavenly King, heralds of the salvation secured through HIS everlasting priesthood and eternal sacrifice, and pastors of the flock of whom it is his "Father's good pleasure to give them the kingdom."

Ministers of the Lord Jesus Christ should study well these several phases of his character as a means of discriminating clearly between those human functions of the Messiah in which it may be their duty to follow in his steps, and those divine offices in which all attempts at imitation are grossly sacrilegious.

Among the earliest distinct prophecies of a coming Messiah given to the children of Israel was that recorded by Moses—Deuteronomy xviii, 15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him shall ye hearken." The triumphant quotation of this prophecy, both by Peter at the Pentecost, and by Stephen before the high-priest and the council at Jerusalem, completed the identification of Jesus of Nazareth as the Prophet foretold by Moses.

Christ a Prophet.

Prophecy, as illustrated in the Scriptures, involves two principal and leading functions—the office of instruction and the foretelling of future events. These functions were more or less blended together in the character of the Jewish prophets, and also developed in greater proportions at different periods and by different individuals. Moses, the great leader of Israel,

has been denominated the prophet of the law, since his most prominent work was the promulgation of God's will as to human duty. Nevertheless, Moses prophesied of Christ, distinctly predicting his advent and office, while the ceremonial law, in all its particulars, was designed to prefigure the Mediator of the new covenant and his work.

Each of the greater and minor prophets of the Jews had some striking characteristic more or less prefigurative of the prophetical character of Christ. Thus, as Moses declared the will of God uttered on Sinai, so Christ brought to the world God's message of love in the everlasting Gospel, which is "the law of the Spirit of life." If Samuel, Elijah, and Elisha were the prophets of God's vengeance against idolatry and sin, so Christ came to denounce the divine wrath against every form of iniquity, even though concealed in the thoughts and desires of the heart. If Isaiah was the evangelical prophet, Christ was himself the promised Immanuel. If Jonah was the prophet of repentance and Jeremiah the prophet of tears, Christ was greater than Jonah in preaching repentance to the Jews, and greater than Jeremiah in weeping over the coming doom of Jerusalem. If, amid the rigors of foreign captivity, Ezekiel was a prophet of consolation and Zechariah a prophet of the restoration of Israel, so Christ predicted not only tribulation to his followers, but a glorious deliverance in the end, and the reward of blessedness in heaven. If Malachi was a prophet of the second temple, so Christ was the prophet of the new covenant, and the promiser of the New Jerusalem, and

of the temple of God "made without hands, eternal in the heavens."

When upon earth Christ proved himself to be indeed "a teacher sent from God," and as the ages roll along the world more distinctly recognizes him as by eminence the GREAT TEACHER. In this capacity his work was both important and manifold. He authoritatively explained and illustrated the connection between the old and the new dispensations, and, as in the sermon on the mount, showed how the law merged into the gospel, and how the gospel improved upon the law. In conformity with the gospel scheme, he introduced the new law and gave the new commandment of love. Also, in accordance with antecedent prophecy, he himself proclaimed the glad tidings of great joy designed for all people, announcing liberty to the captives of sin, and the opening of the prison-doors to the bondmen of Satan. As a teacher Christ spake as never man spake, and his words were confirmed to those present by the miracles which he wrought, and to all subsequent ages by his predictions of future events.

Christ as a Teacher.

While his prophetic utterances differed from most of the prophecies of former ages in relating to events near at hand, they were also characterized by the orderly and specific manner in which he detailed circumstances which could only have been foreseen by the eye of omniscience. Thus, with historic minuteness, he foretold the destruction of Jerusalem and the dispersion of the Jewish nation. With equal significance, under the figure of a temple, he foretold his

own crucifixion, and his resurrection on the third day. He made known to his disciples the distresses and persecutions which awaited them, but at the same time cheered them with the assurance of the certain establishment and ultimate triumph of his kingdom upon earth, and the everlasting reward of its subjects in the life to come. Christ also foretold the fact of his own second coming at the end of the world, and portrayed as no other prophet ever could do the fact and the scenes of the future judgment. Christ's prophetic office was continued after his ascension in the gift of direct inspiration to the apostles, and in the bestowment of the Holy Ghost as a comforter and guide for his true followers to the end of time.

The Priesthood of Christ.

But when, in the fullness of time, God sent his Son to redeem the world, he not only gave him to be a prophet and a teacher—he also created him a priest. The Epistle to the Hebrews gives us full and specific instruction in reference to the priesthood of Christ. He was not a Jewish priest after the law of a carnal commandment, and hence not of the tribe of Levi, but of the tribe of Judah. He was not of the order of Aaron, raised up for a ceremonial service, but of the order of Melchisedec, who combined the priestly and the kingly office in one person, and was thus superior to Abraham. "After the similitude of Melchisedec," he received special appointment from the most high God, and as, in a modified sense, Melchisedec was a priest forever, being the last of his class, so Christ, in an absolute sense, was made a "high-priest forever,"

"after the power of an endless life." The patriarchal and Jewish priesthoods, those of Melchisedec and Aaron, were designed to prefigure the priesthood of Christ, and ultimately to merge in that office as not only superior to both, but as the only office of intrinsic value in the great plan of redemption. They were symbolical, their highest virtue being "to serve unto the example and shadow of heavenly things." "But now he [Christ] hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Hebrews viii, 6.

The Scriptures apply to our Lord Jesus Christ various terms indicating the dignity and the essential importance of his priestly office. They speak of him as a "priest," and affirm the unchangeability, as well as the eternity, of his priesthood. They also call him the "High-Priest," "the Apostle and High-Priest of our profession," "a great High-Priest," "an High-Priest higher than the heavens," "Minister of the sanctuary and of the true tabernacle which the Lord pitched and not man," "the Surety of a better covenant," "He that sanctifieth," "our Forerunner," "Mediator," "Intercessor," "Savior," and "the Author and Finisher of our faith." Such a priesthood, having been planned in the economy of grace and regarded as efficacious "from the foundation of the world," may be pronounced the first, only, and everlasting agency of man's redemption. But not only was the office created and assumed; its contemplated function was fulfilled. In the capacity of such a High-Priest Christ made a sacrifice of

himself to put away the sins of the world. Hebrews ix, 26.

Christ's sacrifice.

Christ's sacrifice may be said to embrace the aggregate of his humiliation, insults, and sufferings while upon earth. Although "being in the form of God, and thinking it not robbery to be equal with God," he humbled himself in the incarnation "in the likeness of men," that he might become "obedient unto death, even the death of the cross"—that is, a death of sacrifice. In pursuance of this great and benevolent design "he made himself of no reputation, and took upon him the form of a servant." He was "born in a manger," he was "dressed in swaddling-clothes." "He was tempted of the devil." Though he "went about doing good" and fulfilling all righteousness, "he endured great contradiction of sinners." Christ "pleased not himself," but bore meekly the reproaches of the ungodly. Having come "to give his life a ransom for many," he had a fearful "baptism to be baptized with," and "he was straitened until it was accomplished." "It pleased the Lord to bruise him and to put him to grief" when "his soul was made an offering for sin." In Gethsemane, "being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground." Thus he poured out his soul unto death, and, though innocent, "was numbered with the transgressors, that he might bear the sin of many."

But it is specially to be observed that Christ's sacrifice culminated in his ignominious death. He "died for our sins according to the Scriptures." As

"our Passover he was sacrificed for us." 1 Cor. v, 7. "Christ died for the ungodly. . . . While we were yet sinners Christ died for us." Romans v, 6, 8. "Christ loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor." "By the suffering of death he by the grace of God tasted death for every man, that through death he might destroy him that had the power of death, that is the devil." Heb. ii, 14.

He it was "that came from Edom, with dyed garments from Bozrah." "He was red in his apparel, and he trod the wine-press alone." "Surely he bore our griefs and carried our sorrows. He was wounded for our transgressions, and by his stripes we were healed." (See Isa. lxiii and liii.) In all these distresses he was the Messiah of prophecy that was to be "cut off, but not for himself," but rather that he might "confirm the covenant with many," and cause the whole routine of "sacrifice and oblation to cease." Daniel ix, 26. "He laid down his life for the sheep." "The cup which his Father gave him he drank." "He laid down his life that he might take it again." "No man took it from him, but he laid it down of himself." "He purchased the Church of God with his own blood." "That he might sanctify the people with his own blood, he suffered without the gate." Heb. xiii, 12.

As "without the shedding of blood there could be no remission" of sins, and as we could not be redeemed with corruptible things, Christ offered in our behalf "his own precious blood." Hence all the redeemed from under the several dispensations

will ultimately be enabled to join in praise and thanksgiving "unto Him that loved us and washed us from our sins in his own blood," saying, "Thou wast slain, and hast redeemed us to God by thy blood." Rev. v, 9.

As reality usually differs from ceremony, so it is not wonderful that the sacrificial offering of our great High-Priest was far removed from the forms with which typical sacrifices had been invested. Jews and Gentiles, the multitude of Jerusalem and the soldiery of Rome, participated in the outward act of the Savior's crucifixion, and yet his life was voluntarily surrendered with a prayer for the forgiveness of those murderers whose joint act represented the wide world. By this coincidence not only the reality, but the extent of the atonement, was significantly set forth in accordance with the apostolic statement that "He is a propitiation for our sins, and not for ours only, but for the sins of the whole world." 1 John ii, 2.

Although human wisdom could never have devised such a plan, yet in its execution we may see its adaptation to the great object of man's redemption in many particulars. It maintained the claims of divine justice against the transgressors of a holy law, and thus upheld the honor and majesty of the divine government. In so doing it opened a way for the exercise of mercy toward sinners, enabling God at once to be "just and yet the justifier of him that believeth in Jesus." Having thus become a broad and solid foundation for the overtures of the gospel to a ruined race, the sacrificial death of

Christ was at once recognized by the apostles and early Christians as the great center of that system of truth designed to make men free from the bondage of error and the power of Satan.

Although in his one offering on the cross Christ forever perfected his atonement for sin, yet conformably to the analogy of the Jewish high-priest, who entered once every year into the holy place with the blood of sacrificial victims, Christ entered "into heaven itself now to appear in the presence of God for us." Thus it was in the character of a sacrificing and accepted High-Priest that Christ was exalted as a Mediator at God's right hand. In that capacity he is the "Mediator of the New Testament," thus fulfilling the office which he affirmed of himself, saying, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." John xiv, 16.

But our risen and ascended Savior not only acts as a mediator in our behalf, but also as an intercessor. The apostle Paul says, Romans viii, 14, "Who also maketh intercession for us;" and, Hebrews vii, 25, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Thus from the word of God it appears that the priestly functions of our exalted Savior are those by which our salvation is provided and eternally secured.

This scriptural view of the actual and perpetual priesthood of Christ is in itself a complete refutation of all theories of a continued human priesthood under the Christian dispensation, save in the spiritual privi-

lege conferred upon all true believers of being kings and priests unto God. Rev. i, 6; v, 10.

Christ appointed no officiating priests for the reason that following him there was no occasion for priestly services. He chose, taught, and trained disciples, and when, after his resurrection and before his ascension, all power had been given unto him in heaven and in earth, he commissioned them to go into all the world and preach the gospel to every creature. He commanded them to "go teach all nations," to "feed his lambs," and to "feed his sheep," but in no word nor by the remotest allusion did he intimate the propriety or the possibility of their assuming sacerdotal functions or titles.

To complete a just view of the offices and authority of Christ as the Messiah, we must briefly regard him as a prince and a king, as well as a prophet and a priest.

Christ's kingly office.

The prophetic annunciations of the kingly office of the Messiah had been so numerous and specific that the Jews not only accepted it as a nation, but contented themselves, in view of it, to lose sight of the corresponding offices the Messiah was to sustain. Indeed, they allowed their selfish and carnal hopes so to distort their expectations of the regal character of the Messiahship as to render them unable to recognize its true characteristics when manifested. Although during the humiliation of the Son of God a veil was thrown over his kingly office, yet that office, which was to be fully assumed in due time, was clearly asserted from the moment of his incarnation.

When the angel Gabriel announced to Mary the birth of Jesus, it was distinctly declared, "And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i, 33. "When Jesus was born in Bethlehem of Judea, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews?" Matthew ii, 2.

John records a significant popular tribute to the royal character of Christ, notwithstanding the prejudices of the leaders among the Jews. "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy king cometh sitting on an ass's colt." John xii, 12–16.

The disciples themselves were slow to comprehend the full glory of the Savior's character, but as his earthly career drew near its close they were enabled more clearly to discern the King in his lowliness. On one occasion "when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." Luke xix, 37.

In various ways Christ himself asserted his own kingly character. He repeatedly spoke of his king-

dom. In predicting the final judgment he said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matthew xxv, 31. "And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." Matthew xxvii, 11. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, for this end came I into the world, that I should bear witness unto the truth." John xviii, 37. "And Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews." John xix, 22.

From and after the descent of the Holy Spirit on the day of Pentecost the disciples had a clearer conception than before of all the glories of the Savior's character, and did not scruple to proclaim them, not excepting his kingly office. Peter declared unto the multitude the prophecy of David that God "would raise up Christ to sit on his throne," saying unto them, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead, whereof we are witnesses." Acts iii, 15. With equal clearness, on another occasion, the same apostle declared of Jesus, "Him hath God exalted with his right hand to be a Prince and a Savior to give repentance to Israel and forgiveness of sins." Acts v, 31.

Paul in his epistles makes repeated and striking

allusions to the exaltation of Christ and to his kingdom, declaring his superiority not only to men, but to angels. "Of the angels he [God] saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Heb. i, 7, 8. John in the Revelation foresees the day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever." Rev. xi, 15. He also declares him to be "Lord of lords and King of kings." xvii, 14. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." xix, 16.

When this our glorious King "ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 8, 11–13.

No succession to his Priesthood appointed or possible.

But among all these great gifts no mention is made of a priesthood of any form or degree. Thus we see that all the Messianic offices harmonize in the grand idea of a completed and sufficient sacrifice for man's redemption, following which there was neither necessity nor propriety for the continuance of a priestly office upon earth. Hence it may be safely inferred that,

by whomsoever the name and pretense of a hierarchical or sacrificing priesthood has been introduced into the Christian Church, it has been done without authority, and by a blasphemous intrusion upon the office and prerogative of the Savior of mankind. Nor is it strange that such a pretense, whenever successfully imposed upon the credulity of professing christians, whether in ancient or modern times, has been followed by the corruption of Christianity and the many evils attendant upon that unhappy result.

CHAPTER I.

THE CHRISTIAN MINISTRY AS INSTITUTED BY CHRIST, THE HEAD OF THE CHURCH AND FOUNDER OF THE NEW DISPENSATION.

THE foregoing sketch brought us to that great event of the world's history which antecedent prophecy had so long foretold—the manifestation of the Redeemer of mankind, to whom all types, whether in offices or in ordinances, had pointed from the moment of the fall. From that period every Christian must recognize the Lord Jesus Christ as the sole and authoritative head of his own Church. That Church is the kingdom of God, which he introduced and established among men. In him we also discern the inherent and regal right of prescribing whatever ordinances or offices were necessary to the extension and perpetuation of the Church in the world.

As to ordinances, we find that he only appointed baptism to be the initiatory rite of the Church, and the Lord's-Supper as a sacred commemoration of his own death after the ancient manner of celebrating one of its principal types, the Passover. These simple but solemn ordinances were designed to substitute forever the ceremonial ritualism of the Jews, to which there no longer remained any significance except in

retrospect. But for their celebration no priesthood was required, consequently none was appointed. Christ's disciples came not from the tribe of Levi, and upon the apostles there was enjoined only a spiritual ministry specially adapted to the propagation of the truth and the edification of the Church. Herein the superiority of the Christian system appears. A ritualistic priesthood necessarily revolved about the altar of the tabernacle or the temple. The Christian ministry was free to go to the ends of the earth, and, indeed, was commanded to go "into all the world and preach the gospel to every creature."

In respect to the proper character and functions of the ministry of the New Testament, nothing can be so instructive and authoritative as our Savior's own example and precepts.

Among the earliest acts of his public ministry was the calling of his disciples. In Matthew iv, 18–21, we have this interesting record: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, and he called them." These instances of individual calling are doubtless examples of what occurred in the case of the other disciples. That of Matthew is recorded Matthew ix, 9.

After having chosen and called his disciples, the Savior proceeded to give them instruction, and to clothe them with power for their work. In fact, no

inconsiderable portion of Christ's earthly ministry had a primary, if not in all cases a direct reference, to the instruction of the twelve disciples preparatory to their being commissioned as his apostles. He instructed them in the great principles of revealed truth, in the nature of the kingdom of heaven, and the means of promoting it. He taught them by daily intercourse and conversation, by expositions of the word and providence of God, by miracle and prophecy, and by his own constant example as a preacher and "a teacher sent from God," and he expressly commanded them, "What I tell you in darkness that speak ye in the light, and what ye hear in the ear, [*i. e.*, privately,] that preach ye upon the housetops." Nor was his instruction to the twelve merely theoretical. After a period of preliminary training he gave them work to do in co-operation with himself. As the demonstration of his true Messiahship was an important part of his personal mission, so he endowed them to some extent with miraculous powers, to be employed for the welfare of men and the conviction of the people.

First public mission of the twelve.

"And when he had called together unto him his twelve disciples, he began to send them forth by two and two, and gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel, and as ye go preach, saying, The kingdom

of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils; freely ye have received, freely give. . . . He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Mat. x, 1–8, 40, 41.

Mission of the seventy.

Subsequently, as if to show that the Christian ministry was not to be limited to the apostles, the Savior appointed seventy of his other disciples, and gave them instructions for a similar mission. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. . . In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." Luke x, 1, 17, 21.

The moral harvest-field.

Aside from instructions on special occasions, the Savior's frequent precepts in reference to ministerial duty were luminous and emphatic. "Say not ye there are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to the harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal; both he that soweth and he that reapeth rejoice together." John iv, 35, 36. "Then saith he unto his disciples, The harvest truly is plenteous, but the

laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matthew ix, 37, 38.

Mode and authority of Church discipline.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican; verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew xviii, 15–18.

When examined in its proper connection and scope this oft-perverted passage explains itself as conveying neither more nor less than a judicious pastoral authority for the government of the Church upon earth, which is the appointed agency of human training for a home in heaven.

Tests of character.

"Abide in me, and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. . . .

Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." John xv, 4–17. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 34, 35.

Ministers must be prepared for persecution.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. . . . But this cometh to pass, that the word might be fulfilled that is written in their law; They hated me without a cause. But when the Comforter is come whom I will send unto you from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." John xv, 18–27.

"I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all

truth: . . . he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John xvi, 12–15.

Christ's instructions gradual.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: . . . I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them. . . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii, 1–21.

Prayer for his ministers.

The institution of the supper of our Lord has been claimed by the Roman Catholic Church* as an appointment of the apostles to a priestly office, and to the task of offering sacrifices. In what absolute

* See page 92.

contrast to such assumptions is the simple and concurrent narrative of the evangelists and the apostle: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke xxii, 19, 20. See also Matt. xxvi, 26, 27; Mark xiv, 22–24; and 1 Cor. xi, 23–25. These passages of themselves sufficiently refute any such forced and absurd interpretation, which, indeed, is equally at variance with the whole tenor of Scripture.

Not seeking to multiply quotations, we pass over the period of our Lord's passion, crucifixion, and resurrection, and come to his interview with the eleven disciples as they sat at meat, when he sought to inspire them with broader views of his mission and of their own duty than they had been prepared to receive before.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the

city of Jerusalem, until ye be endued with power from on high." Luke xxiv, 44–49.

It was during the same period that our Lord gave to Simon Peter, as a representative apostle, his reiterated command, "feed my lambs," "feed my sheep." Soon after this, in a mountain in Galilee where Jesus had appointed to meet his disciples, he "came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world."

The great commission involves the pastoral office.

Careful attention to the language of the great commission uttered in the above words will show that it not only provides for the preaching of the gospel, but also for the whole work of the ministry. According to its tenor and spirit, the apostolic declaration of the truth is to be followed by the administration of the divine ordinances, and the business of the minister of the Lord Jesus is, by means of all personal and official influence, private entreaty, and social power, both to teach and induce mankind to OBSERVE the commands of Christ. For these efforts the Savior's co-operative presence is promised "alway, even unto the end of the world." Corresponding to this promise, the Lord Jesus, soon after his ascension, sent forth the Holy Ghost as an inspirer of the apostles, and the paraclete and witness of all true ministers and believers."

The sacred record soon after illustrates the apostol-

ical conception of the ministry thus instituted. The few years covered by the history of the Acts of the Apostles belonged emphatically to the initiative or missionary period, in which, of necessity, the teaching office of the ministry would be called into the most prominent activity; nevertheless we find, from the very beginning, indications of the due exercise of the pastoral office.

Apostolical idea of the ministry.

The first public act of the apostles after the ascension of their divine Master was to secure the appointment and ordination of Matthias, who had companied with them all the time that the Lord Jesus went in and out among them, that he might be a witness with them of his resurrection, and that he might take "part of this ministry and apostleship from which Judas by transgression fell." After the preaching of the day of Pentecost it is recorded—Acts ii, 41, 42, 46, 47: "Then they that gladly received his [Peter's] word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." In this summary description we have a striking portraiture of a primitive Church, in which the apostles jointly presided, administering the ordinances of baptism and the Lord's-Supper, and giving diligent personal attention to social worship and all other legitimate agencies

for securing the divine favor and co-operation. The result is impressively stated in the conclusion of the chapter: "And the Lord added to the Church daily such as should be [were] saved."

Association with the people.

The continued account of the Church in Jerusalem indicates not only great diligence in preaching the word on the part of the apostles, but their intimate association with the members of the Church for all purposes of Christian activity—Acts v, 42: "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." From this statement it is obvious that personal visitation, not only to the houses of Christians, but also of the Jews, was recognized as an important duty of the apostolic ministry. By such means the number of the disciples was so multiplied, and the duties and difficulties of the public ministration so increased, that the apostles found it necessary to have their hands strengthened by the selection and ordination of the seven deacons. The division of labor resulting from this appointment doubtless provided for the more efficient administration of minor duties at the same time that the apostles were enabled to give themselves "continually to prayer and the ministry of the word." It is recorded as an immediate sequence of this event that "the word of God increased and the number of disciples multiplied in Jerusalem greatly." Acts vi, 7.

Appointment of helpers.

The subsequent ordination of "elders in every Church"—Acts xiv, 23—was an additional measure, of great importance, by which the apostles provided

for a continuity of pastoral oversight which their own far-reaching itinerancy prohibited them from personally exercising. Nevertheless, it became their custom frequently, using the words of Paul, to "go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Acts xv, 36. In this manner the apostles confirmed the Churches. Acts xv, 41. "So were the Churches established in the faith, and increased in number daily." xvi, 5.

Paul's exposition of ministerial duty.

In the special address of the apostle Paul to the elders of the Church at Ephesus we have a beautiful and affecting exhibit of apostolic example and precept in reference to the Christian ministry, inclusive of the pastoral office. "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears: . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. . .

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts xx, 18–28.

The instructions of the apostle Peter in reference to pastoral duty are of the same tenor. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v, 1–4. In fact, the apostolic epistles generally are to be considered as so many authoritative agencies of pastoral instruction to the then existing and future churches. Various pertinent illustrations of pastoral solicitude and practical ministerial duty are to be found in the apostolic writings of this class. Witness Rom. i, 10–12; xv, 24–29; 1 Cor. ii, 1–4; iii, 1–9; iv, 1, 11–17; 2 Cor. iii, 6, and many other passages.

Peter's exhortation.

There is also another important phase of apostolical labor too often overlooked or undervalued.

As our Savior in the institution of the Christian ministry had, in fact, provided for its continuance, "even unto the end of the world," so the apostles, following his example and illustrating his precepts, took measures for the proper preparation of their "own sons in the faith" to suc-

Measures for instructing and training future ministers.

ceed them in their ministerial labors, and to perpetuate the ministerial office to generations following. Not only did the apostles associate with themselves, in their preaching and pastoral tours, such men as Barnabas, Silas, John, Mark, Timothy, Titus, and others, but to the two last named, as representative men, the apostle Paul addressed letters, filled with special instructions in reference to ministerial character and duty—hence called Pastoral Epistles. These epistles are rich in precepts, exhortations, and inspired admonitions applicable to every true minister of Christ, whether of ancient or modern times. Observe some of the points which they set forth with clearness, unction, and authority.

A. The divine call.

"Paul, an apostle of Jesus Christ, by the commandment of God our Savior and Lord Jesus Christ." "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." "This charge I commit to thee, son Timothy, according to the prophecies which went before on thee." 1 Tim. i, 1, 12, 18. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Tim. i, 6, 7, 13, 14. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." 1 Tim. iv, 14.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii, 1, 4. "O man of God, flee these things (love of money, etc.), and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, . . . and before Jesus Christ, . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. vi, 11–14. "I charge thee before God, and the Lord Jesus Christ: . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv, 1, 2, 5. "These things write I unto thee, . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. iii, 14, 15. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." iv, 12.

B. Personal and ministerial character.

"Give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv, 13, 16. "But refuse profane and

C. Ministerial studies.

old wives' fables." v. 7. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." 1 Tim. i, 4. "Avoiding profane and vain babblings and oppositions of science falsely so called." "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Tit. iii, 9. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15.

D. Pastoral influence and church discipline.

"Observe these things without preferring one before another, doing nothing by partiality." 1 Tim. v, 21. "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women, likewise, that they be in behavior as becometh holiness. . . . Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works. . . Exhort servants to be obedient unto their own masters, . . . showing all good fidelity; that they may adorn the doctrine of God our Savior in all things. . . . These things speak, and exhort, and rebuke with all authority. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Tit. ii, 1–15; iii, 1. "A man that is a heretic, after the first and second admonition, reject." iii, 10.

E. Instruction and appointment of future ministers.

"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii, 2. "The servant of

the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves." ii, 24, 25. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Tit. i, 5. "Lay hands suddenly on no man, neither be partaker of other men's sins." 1 Tim. v, 22. "A bishop then must be blameless, . . . of good behavior, given to hospitality, apt to teach, . . . not a novice." "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless." "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii, 1–13.

Most commentators have failed to perceive the importance of the apostolic example and injunctions just recorded. Mosheim, the Church historian, is an exception. The following is an extract from his "Historical Commentaries on the State of Christianity during the first three hundred and twenty-five years from the Christian era." Cent. I, sec. 40 (note 2).

Mosheim's comment.

"There can be no doubt but that, almost from the first rise of Christianity, it was the practice of the youth, in whom such a strength of genius and capacity manifested itself as to afford a hope of their becoming profitable servants in the cause of religion, to be set apart for the sacred ministry, and for the presbyters and bishops to supply them with the requisite preparatory instruction, and form them, by

their precepts and advice, for that solemn office. On this subject St. Paul, in the latter of his Epistles to Timothy ii, 2, expresses himself in the following terms: 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The apostle here, we see, directs Timothy, in the first place, to select from among the members of the Church a certain number of men who might appear to him to possess the talents requisite for conveying instruction to others, and who were persons of tried and approved faith. For it can not be doubted that by the 'faithful men' here alluded to, we ought to understand, not merely believers, or those holding the faith, but persons of approved and established faith, to whom things of the highest moment might be intrusted without danger or apprehension. Secondly, to the persons thus selected, he was to communicate and expound that discipline in which he himself had been instructed by St. Paul before many witnesses. Now it is evident that St. Paul could not by this mean that they were to be taught the mere elements or rudiments of the Christian religion; for with these every one professing Christianity was of course made acquainted: doubtless, therefore, those whom the apostle, in this place, directs Timothy to instruct, must have known and been thoroughly versed in them long before. The discipline, then, which Timothy had received from St. Paul, and which he was thus to become the instrument of communicating to others, was, without question, that more full and perfect knowledge of divine truth as revealed in the gospel of Christ, which it was fitting that every one who was advanced to the office of a master or teacher among the brethren should possess, together with a due degree of instruction as to the most skillful and ready method of imparting to the multitude a proper rule of faith and correct principles of moral action.

"But what is this, I would ask, but to direct Timothy to institute a school or seminary for the education of future presbyters and teachers for the Church, and to cause a certain number of persons of talents and virtue to be trained up therein, under a course of discipline similar to that which he himself had received at the hands of St. Paul? It may, moreover, be inferred from these words that the apostle had personally discharged the same office which he thus imposes on Timothy, and applied himself to the properly educating of future teachers and ministers for the

Church, for it appears by them that he had not been the tutor of Timothy only, but that his instructions to this, his favorite disciple, had been imparted 'before many witnesses,' διὰ having, in this place, unquestionably the force of the preposition ενώπιον. To determine, indeed, whom we ought to understand by the persons thus termed 'witnesses' has occasioned no little stir among the commentators. According to some we should connect them with the following word—παράθου—and consider St. Paul as saying 'transmit by many witnesses.' Others would have us understand by these witnesses the presbyters, who ordained Timothy to the sacred ministry by the laying on of hands—1 Tim. iv, 14—and conceive that immediately previous to such ordination St. Paul had, in the presence and hearing of these presbyters, recapitulated and again inculcated on the mind of his adopted son in the faith the chief or leading articles of the Christian religion, while others, again, imagine that the persons here alluded to were witnesses of the life, action, and miracles of our Lord. But of these and some other conjectures on the subject which it is needless to enumerate there is not one but what is incumbered with considerable difficulties. A much more natural way of resolving the point, as it appears to me, is by supposing that St. Paul had under him, in a sort of seminary or school which he had instituted for the purpose of properly educating presbyters and teachers, several other disciples and pupils besides Timothy, and that the witnesses here spoken of, before whom Timothy had been instructed, were his fellow-students, persons destined, like him, for the ministry, and partakers together with him of the benefits that were to be derived from the apostle's tuition."

"It is highly credible—I may indeed say it is more than credible—that not St. Paul alone, but also all the other apostles of our Lord, applied themselves to the special instruction of select persons, so as to render them fit to be intrusted with the care and government of the Churches, and consequently that the first Christian teachers were brought up and formed in schools or seminaries immediately under their eye. Besides other references which might be given, it appears from Irenæus, *advers. Hæreses*, lib. ii, cap. xxii, that St. John employed himself at Ephesus, where he spent the latter part of his life in qualifying youth for the sacred ministry. And the same author, as quoted by Eusebius, *Hist. Eccles.*, lib. v, cap. xx, represents Polycarp,

the celebrated bishop of Smyrna, as having labored in the same way. That the example of these illustrious characters was in this respect followed by the bishops generally will scarcely admit of doubt. To this origin, in my opinion, are to be referred those seminaries, termed 'episcopal schools,' which we find attached to the principal Churches, and in which youth designed for the ministry went through a course of preparatory instruction and discipline, under the bishop himself, or some presbyter of his appointment."

It is not necessary to adopt the learned author's school theory in application to St. Paul and Timothy, except so far as it harmonizes with the largest activity in their regular apostolic labors, during which, however, companionship and intimate association would afford the most favorable opportunities, on the one hand, for instruction; and, on the other, for the acquisition of the most valuable knowledge in reference to ministerial duty. With this qualification it is safe to pronounce the remarks quoted a clear and judicious exposition of a very important branch of apostolical effort and solicitude.

The preceding summary of the teachings of the New Testament, in reference to the office and duties of the Christian ministry, if not exhaustive, may at least be pronounced full and complete in its several parts. It exhibits the practice and precepts of the apostles, in harmony with the example and commands of the great Head of the Church. The same sacred record makes it plain that the appointment of a ministry was both the earliest and latest solicitude of the Savior when upon earth. The call of his disciples—the twelve—was among his first public acts; their commission, as apostles, given them, probably, in the

presence of "above five hundred brethren," was his last. In like manner, throughout the whole apostolic administration, the line of distinction between ministers of various grades and "the brethren," or "the faithful," is kept up with equal clearness. Even in the book of Revelation, while the dignity and privileges of all whom Christ hath washed from their sins in his own blood are indicated by the statement that he hath made them "kings and priests unto God and his Father," we also read of the "angels of the Churches," and of the "elders before the Lamb," and "before the throne," and thus learn that, both on earth and in heaven, distinctions, established for important objects in connection with the Church, will not cease to be recognized in the world to come.

While, however, Christ established a ministry, and provided for its perpetuation in his Church, he prescribed for it no lineal descent or ceremonial succession. The ministry of the gospel was designed to be spiritual, and not carnal; an active working agency for the salvation of men, and not a caste set apart for ritual observances or ceremonial display. Hence the continuance of the true ministry of the Lord Jesus Christ was made dependent upon the direct call of the Head of the Church, through the agency of the Holy Ghost and the co-operation of a witnessing Church.

CHAPTER II.

THE MINISTERIAL CALL.—HISTORICAL VIEW.

THE fact of a special divine call to religious offices is familiarly recognized throughout the Old Testament Scriptures. The call or appointment of Aaron and his sons to the Jewish priesthood is stated at length in Exodus xxviii and Numbers xviii. In like manner the Levites were appointed to the subordinate offices of the sanctuary. The call of Moses to be the deliverer and lawgiver of the chosen people was not less distinct than that of Aaron to the priesthood, while it was strictly personal. See Exodus iii, 2–16; iv, 1–17; xix, 9, 20. So in the case of the greater and lesser prophets, from Samuel to Malachi; God called, "the word of the Lord came unto" them; "the burden of the word of the Lord" was upon them. They "spake as they were moved of the Holy Ghost," and ever regarded their office as divinely appointed. The latter class of calls indicates that, in the higher phases even of a ceremonial religion, the divine authority was manifested through spiritual agencies. Under the Mosaic economy, only the merest ritualism and the ordinances of a "worldly sanctuary" were committed to lineal descent. In Christianity such ordinances were abolished, and no

occasion was left for the hereditary transmission of divine appointments. Hence, as might be expected, the call of the true Christian minister is both personal and spiritual.

Appointment of the Christian ministry.

Contemporaneously with the institution of the christian ministry our Lord provided for its perpetuation by the joint action of the Church and of the divine prerogative. Pertinent and specific instruction on this point is recorded from the Savior's own lips, both by Matthew and Luke, in the significant and impressive command, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The language of this injunction, which must be considered as permanently binding upon the Church, implies clearly that Christ, as the Lord of the harvest, will ever maintain the prerogative of calling and sending laborers into his harvest, while he also requires his people to pray for the same object. This is in harmony with the whole economy of grace. Christians are taught to pray for the coming of Christ's kingdom, and for all other good objects which it is the will of God to accomplish, and not only to pray but to labor for them, and thus become co-workers with God.

Not only was the divine plan of ministerial succession indicated by the precept quoted, but also by repeated examples recorded in the New Testament, as occurring after the Savior's ascension. Although most of these examples were alluded to in the foregoing chapter, they deserve to be more fully considered in this connection.

A. *The call and appointment of Matthias to the apostleship.*

The first public act of the Church, after Christ's ascension, involved the duty the Savior had appointed of praying that "HE would send forth laborers into his harvest." Even while the apostles and the one hundred and twenty disciples were waiting at Jerusalem for the Pentecostal baptism, Peter stood up in their midst and declared that one of the disciples must be ordained to be a witness with the apostles of Christ's resurrection. "And they appointed two, Joseph called Barsabas, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell. . . And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts i, 23–26.

In this transaction a beautiful harmony is apparent between the action of the Church and the exercise of the divine prerogative. 1. The Church discerned the necessity of the appointment, and exercised its judgment in reference to the general character and qualifications of the men adapted to fill it. 2. The Church recognized the necessity of the divine choice or call as between the two candidates for this particular appointment, and prayed for an indication of that choice. 3. The giving forth of lots as a means of ascertaining the divine choice was in accordance with an ancient custom, which, in that case, may have been equivalent to a ballot, by which each individual would

express the combined result of his judgment and the divine impression upon his mind. 4. Thus, while the Church prayed and voted, God guided the choice and called the candidate through the action of the Church as well as by the influence of the Holy Spirit.

B. *The appointment of the seven deacons.*

In like manner, when, after the Pentecost, it became necessary to have the hands of the apostles strengthened by the appointment of co-laborers, there was a direct appeal to the judgment of the Church as to the qualifications of those who were to be their future ministers. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." Acts vi, 3. When thus appealed to, the Church made its selection, as we may safely presume, after the manner previously described, and which therefore needed not to be restated. At all events, the choice had primary reference to spiritual gifts, including doubtless the personal conviction of a call to the public service of God. That choice was ratified by prayer and the imposition of the hands of the apostles, acts which indicated that sacred combination of divine and human agency which ought ever to exist in ministerial appointments.

C. *The call and appointment of the apostle Paul.*

It is most usual to consider the narrative of the ninth of Acts with reference to the miraculous conviction and subsequent conversion of the persecuting Saul of Tarsus. That narrative, however, is equally instructive in reference to the subject of the present chapter, a call to the Christian ministry. Indeed, this subject is prominently suggested in various parts of

the narrative, so much so, that we are authorized to infer that the Savior's miraculous appearance had a direct reference, not only to the conversion of a sinner, but to the call of an apostle. Immediately on Saul's recognition of that Jesus whom, in the person of his disciples, he was persecuting, he, trembling and astonished, said, "Lord, what wilt thou have me to do?" The form of the question implies an impression already conveyed to his mind that the Lord was summoning him to some important work. The answer is remarkable, in that it involved the co-operation of the Church, even in this extraordinary case, both in reference to Saul's conversion and call to the ministry. "Arise, and go into the city, and it shall be told thee what thou must do." Corresponding to this instruction, the Lord said to Ananias, "Go thy way, [*i. e.*, go to Saul of Tarsus:] "for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord hath sent me unto thee that thou mightest receive thy sight, and be filled with the Holy Ghost." As in other cases, the record here is very brief; but we are authorized to infer that with the gift of the Holy Ghost Paul at once felt himself moved to preach the gospel. It is immediately recorded, "And straightway he preached Christ in the synagogues, that he is the Son of God." This is to be understood as the first and appropriate impulse of the newly called apostle. But a further co-operation and sanc-

tion of the Church was necessary before the commencement of his specially appointed ministry. On his arrival at Jerusalem, after a period of retirement in Arabia, Barnabas, in person, "brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." On this recommendation "he was with them, coming in and going out at Jerusalem."

But it was not till after a still longer probation, during which he appears to have exercised a preliminary ministry, that he was publicly ordained to his great office of apostle to the Gentiles. This event occurred in the Church at Antioch, where, after a season of ministering and fasting in connection with certain other prophets and teachers, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii, 1–3. Thus it is seen, that although miraculously called to the service and ministry of Christ, Paul submitted himself "to every ordinance of man for the Lord's sake." In other words, he recognized the co-ordinate agency of the Church in publicly ordaining him by pious, though not by apostolic hands, to the apostolic office. It is instructive to notice with what confidence and emphasis he afterward reiterated in nearly all his epistles his conviction of the divine and personal call under which he devoted his life to the ministry of the gospel. Romans i, 1: "Paul, a servant of Jesus Christ, *called* to be an apostle, separated unto the

gospel of God." 1 Cor. i, 1: "Paul *called* to be an apostle of Jesus Christ through the will of God." Gal. i, 1: "Paul an apostle, not of men, neither by man, but by Jesus Christ and God the Father who raised him from the dead." 1 Tim. i, 1: "Paul an apostle of Jesus Christ by the commandment of God our Savior and Lord Jesus Christ."

D. *The call of the elders of the New Testament Churches.*

The first appointment of elders is recorded in Acts xiv, 23: "And when they [Saul and Barnabas, who had been visiting numerous Churches, and confirming the souls and encouraging the faith of the disciples] had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed." It is to be observed that the extreme brevity of the history of the Acts of the Apostles precluded either repetition or detail, and yet from the analogy of circumstances we may infer that, as in the case of the ordination of Matthias and the seven deacons, so in the appointment of elders in the Churches, prayer for divine guidance in the selection of men preceded the act of ordination, while that act was appropriately followed by supplication for God's blessing upon the work they might perform.

From a comparison of the above record with the language of Paul's address to the elders of Ephesus, we may infer that it was the custom of the apostles to ordain to the office of elder those, and only those, who by suitable indications evinced to the Church that they were called of God or moved by the Holy

Ghost to take upon them the sacred office. The same view is corroborated by various expressions in the epistles of Paul to Timothy and Titus, some of which have been already quoted.

These varied but harmonious examples, extending from the beginning of Christ's public ministry to the end of the inspired New Testament record, are sufficient to prove conclusively that the mode instituted by the great Head of the Church for the perpetuation of his true ministry in the earth contemplates, in every case, a personal divine call, accredited by corresponding impressions and action on the part of a witnessing Church.

Well had it been for the Church and the world if this important requirement had never been lost sight of by those professing Christianity, but unhappily at this very point there arose the germ of a fearful apostasy. It can hardly be doubted that during the lifetime of the apostles, and for some generations later, the apostolic examples and precepts were generally followed. But it is only too apparent, from the records of ecclesiastical history and the writings of the early fathers, that loose and corrupt views of the ministerial office began to creep into the Church much earlier than would have been thought possible. Error on this subject began to be developed primarily in the most insidious manner. The apostles Paul, Peter, and John had attributed the function of priesthood to the whole body of true believers in their capacity of offering up "spiritual sacrifices acceptable to God by Jesus Christ."*

*Rom. xii, 1; Heb. xiii, 15; 1 Pet. ii, 5, 9; Rev i, 6; v, 10.

But by degrees, probably through the assumptions of some and the carelessness of others, this important doctrine in reference to the dignity and privilege of every real Christian became obscured by the adoption of the term priesthood in application to the Christian ministry as a collective body, inclusive of bishops, presbyters, and deacons.* While such a use of the term was not authorized by any inspired example, it nevertheless became very convenient to both Greeks and Romans, who had been accustomed to the analogous idea of a pagan priesthood, and equally so to persons of Hebrew descent familiar with the idea and history of the Jewish priesthood.

Innocent as such a use of the term priesthood doubtless seemed at first, it was the germ of a fundamental and far-reaching error. When that error once gained foot-hold, it was but another step in the same direction to denominate individuals belonging to the clerical body priests, a thing never done by Christ or his apostles. The term priest was but rarely, and with apparent caution, applied to Christian ministers by any writer of the ancient Church until near the close of the third century. But when the use of the term in that sense became common, and the minds of Christians became accustomed to the perversion it involved, the next step in the same

*Quid commemorem diaconos in tertio? Quid presbyteros in secundo sacerdotio constitutos? Ipsi apices et principes omnium, aliqui episcopi illis temporibus. Instrumenta divinæ legis impie tradiderunt."—OPTATUS *de Milevi*, Lib. I, p. 35.

"If any bishop, or presbyter, or deacon, or any one of the catalogue of the priesthood, when an oblation is made, do not communicate, let him mention his reason," etc.—*Apostolic Canons*, No. IX.

direction was the invention of some form or theory of sacrifice adapted to the priestly office, and without which the term priest as applied to a Christian minister would be an obvious misnomer. Unhappily the spiritual idea of a sacrifice of thanksgiving in the eucharist had already become in a great degree materialized prior to the professed conversion of Constantine. After that event, when the honors of the state began to be conferred upon bishops and presbyters, rapid progress was made in the development of a hierarchical theory of Christian priesthood, and in the adoption and practice of priestly ceremonies.

In such connections and under such influences the idea of a spiritual call to the ministry rapidly faded, and ultimately became lost in the advancing gloom of mediæval error and superstition. Nearly if not quite all the expressions in the earlier fathers bearing directly or indirectly on this subject are in harmony with apostolic usage. Justin Martyr knows nothing of a priesthood among Christians, but in describing their usages in the second century he speaks of the eucharist as a sacrifice of thanksgiving, and of those administering it not as priests or Levites, but as the "president of the brethren," [elder,] who conducts the religious services, and of the deacons, who assist in distributing the elements.*

Even Cyprian, the high churchman of the third

* "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. Then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended

century, addresses none of his epistles to priests, but numbers of them to presbyters and deacons as such. In the text of his letters and other writings he occasionally introduces the term priest, but chiefly with reference to the aggregate body of the clergy. Although he habitually confuses the functions of the Levitical priesthood with those of the Christian ministry, yet he insists upon a divine call to the latter, corroborated also by the choice of the Church. Witness his comment on the episcopal appointment of Cornelius:

"Cornelius was made bishop by the judgment of God and of his Christ, by the testimony of almost all the clergy, by the suffrage of the people who were then present, and by the assembly of ancient priests and good men."—*Epistle LI to Antonianus.*

Chrysostom, in the latter part of the fourth century, wrote a treatise "On the Priesthood," from both the title and tenor of which it appears that the Levitical idea had at that time gained complete ascendency in the East as well as in the West. While this work of the celebrated preacher of Antioch and Constantinople is not wanting in many excellent sentiments respecting ministerial duties, in whatever aspect they are regarded, nevertheless it gives pertinent illustrations of the erroneous and exaggerated views which then and thenceforward prevailed in reference to the call and office of the Christian minister. The work

bread, and wine, and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."—I *Apology*, chap. lxvii.

opens with a narrative, which, whether true or fictitious, indicates that the custom of the Church had greatly degenerated in reference to its mode of selecting and inducting candidates into the sacred office. The narrative relates to himself and Basil, and is generally accepted as authentic. The substance of it is, that young Chrysostom had, contrary to his secret intention, assented to the persuasions of Basil to be ordained with him to the priesthood. Chrysostom says:

"I used such means as convinced him that if any thing of the kind should happen I would concur with him. After no great length of time, therefore, the person arrived who intended to ordain us. I concealed myself. He, knowing nothing of my design, is introduced to the assembly on some other pretext, and accepts the yoke, confiding in my promise to follow him, or rather imagining that I had gone before him; for some persons, even in the assembly, helped to deceive him." "But when after a time he heard that I had escaped, he came to me, and with shame and confusion in his countenance prepared to speak. . . Seeing him, therefore, filled with tears, and overwhelmed with confusion, I, who knew the cause, laughed for delight, and, when I had forcibly seized his right hand and kissed it, glorified God that my artifice had succeeded so well."

What a departure this from the devout sincerity and godly simplicity of the primitive Christians! Artifice practiced, and deception boasted of, as a means of inveigling a young man into the sacred office, from which another escapes as from a snare! Yet the reluctance of Chrysostom, in reference to accepting the functions of the ministry, seem commendable in comparison with the eager partisanship and reckless ambition with which it had already become customary to seek the orders and offices of the Church. His

subsequent argument with Basil strongly sets forth the evils against which he protested:

"Some," said he, "when they see the priesthood continue long in the hands of one person, though the impiety of the action would restrain them from killing him, are eager to depose him, every one being ambitious to succeed him." "Shall I bring before you another scene in this warfare, which is full of innumerable dangers? Go and take a view of the public festivals, during which it is customary for the ecclesiastical elections to be made, and you will see the priest assailed by as many accusations as there are persons subject to his government. Those who have a share in bestowing this honor are divided into many parties, and you may see the council of presbyters unable to come to an agreement, either among themselves or with the bishop who presides over them, concerning the person who ought to be preferred, but standing aloof from each other, while one chooses this man, and another that. One man says, 'let him be admitted, because he is of a noble family;' another, 'because he is possessed of much wealth, and has no need to be maintained out of the revenues of the Church!' a third, 'because he has deserted from the opposite party!' Some are eager to give the highest honor to their intimate friend, some to their relation, some to any one who will flatter them more than others; and no one looks to the person who is fit for it, nor thinks of inquiring into the qualities of the soul." "Other pleas have been admitted still more absurd; for some are even taken into the order of the clergy, that they may not range themselves with an opposite party; others, on account of their profligacy, lest, in resentment for being slighted, they should commit some grievous wrong! Can any thing be more improper than this, when wretches, teeming with unnumbered crimes, are courted for reasons for which they ought to be punished, and even advanced to the priestly dignity for causes which ought to prevent them from passing over the pavements of the Church! Need we look further for the cause of God's anger when we commit concerns so holy and so fearful to wicked and worthless men who will be sure to pollute them!"

While Chrysostom could thus clearly point out the evils which degraded the character and neutralized the

moral power of the ministry in his day, he failed to discover their real cause, which, at least to a large degree, consisted in an apostasy of the Church from the Savior's appointed mode of calling his true ministers. Aside from the true theory of the Christian ministry, it was in vain that Chrysostom sought to purify and elevate the sacred office by exaggerating its character and design, as in the following language:

"Though the priesthood is discharged upon earth, it is ranked among heavenly ordinances, and with good reason; for it was established . . . by the Comforter himself, who has intrusted men yet dwelling in the flesh with a ministry like that of angels, for which reason the person, who is consecrated to this office, ought to be as pure as if he stood in the heavens themselves, encircled by those superior beings. For, if even the institutions of the law were awful and most impressive, . . . when we examine the institutions of grace, we shall feel those awful and most impressive spectacles to have been of slight moment, and what was said of the law itself to be true of its ordinances, that even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For when you see the Lord sacrificed and laid upon the altar, and the priest standing and praying over the sacrifice, and all the people impurpled with his most precious blood, do you then fancy yourself among men or continuing upon the earth? Are you not instantly transported into the heavens, so as, discarding every fleshly sentiment from your mind, to look around with naked soul and disembodied spirit on celestial objects? O, the wonderful philanthropy of God! He who sits above with the Father is at that instant holden in the hands of every one, giving himself to those who clasp and embrace him, as all may clearly see with the eyes of faith."

Chrysostom seeks further to illustrate the dignity of the priesthood by the argument, still current in the Roman and Greek Churches, of the power of the keys.

"Though temporal rulers have authority to bind, their power reaches only to the body; whereas this bond penetrates the

very soul, and passes up into the heavens, where God ratifies the act of his priests, and the Lord confirms the decree of his servants. What, indeed, has he given them, but the whole authority of heaven? For 'whosesoever sins,' says he, 'ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.' What authority can be greater than this? The Father hath committed all judgment unto the Son. But I see it now again delegated by the Son to the priests; for they are advanced to this office with as absolute a commission as if they had been already translated into the heavens, as if they were already exalted above human nature, and exempted from the dominion of our passions!"

Here we have the sacerdotal idea set forth in an extravagant form; and yet, when we compare the last class of extracts with that which portrayed the disorderly strifes attendant upon elections to the priesthood, and also the bad character of some who held the office, we have proof that error, however plausible, is not conducive to the practice of the truth. No one of the Church fathers has been more admired by posterity than Chrysostom, and we thus have in his words the theory of the ministry which had crept into the Church prior to the fifth century.

It would be easy to show, by extracts from other writers, that, as time advanced, this theory was not improved, but rather made worse, both in its form of statement and in its practical application. A spurious work, entitled "The Constitutions of the Holy Apostles," was, at about that period, palmed off upon the Church, and made to serve as an authoritative guide in reference to matters of organization and discipline. The design of that work obviously was to complete and maintain the system of hierarchical innovations, which was then being foisted into the

Christian Church, to its great detriment. A few extracts, relating to the ministry, are given in the Appendix,* to illustrate the unscrupulous means resorted to for the establishment and support of a scheme of error, which, under specious pretenses, wrought incalculable evil to Christianity. Under the system referred to, while the idea of a spiritual call to the sacred office was apparently recognized in the formularies of ordination, yet, in reality, it was practically unknown or grossly misapprehended. Thus, the Church, having practically departed from a great central truth of the Christian system, was suffered to lapse into deeper and deeper gloom for many successive centuries. Appointments to the priesthood became matters of routine, like elections to civil office. Disorders at clerical elections, such as Chrysostom described, would be distressing to devout minds, and would have their influence in driving the best men away from the work of the ministry into the obscurity of monasticism. Hence we find that vast numbers of the most pious men of the early and mediæval centuries secluded themselves from the active duties of the Christian life, retiring to deserts and mountains to spend their days in fasting, and prayers, and penances. It became customary to call monks by eminence religious (persons), while the clergy were called secular or worldly (persons), not having taken upon themselves vows of poverty. Had correct views of ministerial life and duty continued to prevail, it is safe to infer that this enormous waste of time, talent, and energy might have been saved to the Church, and

* Vide Appendix A, p. 561.

thousands upon thousands of lives, that were worse than thrown away in monkish seclusion and profitless austerities, would have been actively devoted to the preaching of the gospel and diligent efforts for the salvation of men. But the tendency of the sacerdotal theory was to ignore the proper design and importance of preaching in the very proportion it exaggerated and perverted the sacraments. Hence, preaching became rare and inefficient, while sacerdotal parade displaced the simple ritual of the primitive Church. Thus, errors of practice followed erroneous theories, until ecclesiastical wickedness became ascendant in high places, and the worst of sins were practiced under the sanction of priestly example and authority.

It is proper to pause here and consider briefly the consequences entailed upon the Church by that early corruption in reference to the character of the Christian ministry of which so many illustrations have been given.

1. To the extent that the sacerdotal theory was adopted there was a departure from the simplicity of the truth and from the one right way appointed by the great Head of the Church for the establishment of his kingdom upon earth. The pretext was a desire to increase the dignity of the ministerial office, but the error itself was not the less corrupting. It led to a grasping after the functions and titles both of the Jewish and pagan priesthoods. Bishops were styled high-priests, and the Bishop of Rome Pontifex Maximus, the title bestowed upon a heathen emperor in his capacity of supreme director of the system of

heathen worship. Deacons were called Levites, and the whole body of the clergy became occupied with pompous ritual ceremonies, instead of preaching the gospel and maintaining the plain and edifying worship of the early Christians.

2. A pretended priesthood necessitated a pretended sacrifice. Hence the invention of the mass and its logical sequence, the doctrine of transubstantiation. Hence again the rejection of the cup in the eucharist, the multiplication of pretended sacraments, the idea of priestly absolution, and the consequent practice of confession to man rather than to God.

3. While the figment of a Christian priesthood seemed to aim at exalting the clerical office, it flagrantly dishonored the great High-Priest of our profession. It obscured the glory of that complete redemption which he wrought out for sinners by his own full, perfect, and sufficient sacrifice, oblation, and satisfaction offered for the sins of the world. If Christ's sacrifice and offering of himself upon the cross was actually perfect and complete, then every attempt to offer a supplementary sacrifice must have been and must continue to be a mockery of truth, a trifling with sacred things, and, indeed, a sacrilegious burlesque upon the most solemn transaction ever witnessed by earth or heaven. Think of the millions of such ceremonies enacted in the name of Christianity. Consider the wide-spread misapprehension of the essential truths of Christianity inseparable from such a practice, and reflect that this misapprehension not only pervades the popular mind, but is

confirmed by the authoritative acts of great councils of the Church.*

4. Notwithstanding such deplorable consequences of the sacerdotal dogma, spreading their influence over nations and centuries, and notwithstanding the fact that not once in the whole New Testament is the term priest, in the sense of one who offers sacrifice, applied to an apostle or minister of the gospel, yet such is the tenacity of error that some Churches professedly reformed and emancipated from Romish doctrines still use the term priest, and maintain the ceremony of ordaining men to the priesthood! Thus it is that even in Protestant countries and in the nineteenth century persons are educated to radical misconceptions of the Christian scheme, and prepared to advance from one grade of ritualism to another till they reach the bosom of a Church long distinguished as the nourishing mother of ecclesiastical corruptions.

5. As extremes lead to extremes, we are compelled to regard the error now reprobated as chargeable with the opposite error by which some, seeking to avoid

* Witness the standard doctrine of the Church of Rome "on the sacrifice of the mass" as determined by the Council of Trent:

CANON 1. "If any one shall say that a true and proper sacrifice is not offered to God in the mass, or that what is to be offered is nothing else than giving Christ to us to eat, let him be accursed.

CANON 2. "If any one shall say that by these words, 'Do this in remembrance of me,' Christ did not appoint his apostles priests, or did not ordain that they and other priests should offer his body and blood, let him be accursed.

CANON 3. "If any one shall say that the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering, or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be accursed."

the consequences of the sacerdotal theory, attempt to ignore the ministerial office in Christianity, and deny all distinctions as between the ministry and membership of the Christian Church. The truth, as usual, lies between extremes, and the error last referred to is, like its opposite, plainly confuted by the whole line of New Testament examples and precepts heretofore exhibited as illustrating the offices of the Christian Church and the functions of its ministry.

During the ten centuries which intervened between the days of Chrysostom and Luther only here and there a true light shone amid surrounding darkness. And yet there was not an entire obliteration of the idea that a spiritual divine call was essential to the true minister. That idea floated dimly in the letter of ordination services long after the spirit had fled. The words of the Greek Church were, "The divine grace which helpeth them that are weak and supplieth that which lacketh chose this godly deacon to be priest." The prayer for the ordination of a bishop prescribed by the Apostolical Constitutions contained these words: "Grant by thy name, O God, who searchest the hearts, that this thy servant whom thou hast chosen to be a bishop," etc.

As bishops had the power to change the ritual of ordination in their several dioceses, it can not be affirmed that uniformity prevailed either in the East or West, and it is likely that the form deteriorated with the conception of its meaning. But the form can not be considered of much importance when it ceased to represent a living faith on the part both of the Church and of the candidate for ordination. When

from time to time men of earnest spirit strove to secure reforms, whether in monastic orders or in the Church at large, they usually directed their first efforts toward abuses of the clerical office and character. Gregory of Nazianzen in his apologetical oration declares in scathing language that the vices and disorders of the priesthood of his times had driven him to the wilderness, and he fervently pleads with priests to begin their solemn services with an oblation of themselves to God.

At an early period of the hierarchical system merchandise began to be made of the house of God by non-residence and a plurality of livings. So-called priests contrived to perform their functions by proxy, and, though they devoured the income of the Churches, they personally avoided the duties of their office. This gave rise to action in successive councils, from that of Chalcedon, in the fifth century, to that of Trent, in the sixteenth, against the various forms of such abuses, though unhappily with but little effect.*

*The abuse referred to has, even since the Reformation, notwithstanding all efforts against it, continued to prevail in the Church of England. Bishop Burnet's denunciations of it in the seventeenth century were unsparing, but comparatively powerless. One of his paragraphs briefly sets forth the nature of the case, and shows that even residence may be formal and maintained without the discharge of pastoral duty:

"For a bare residence without laboring is but a mock residence, since the obligation to it is in order to a further end that they may 'watch over' and 'feed their flock,' and not enjoy their benefices only as favors or as livings, according to the gross but common abuse of our language by which the names of cures, parishes, or benefices, which are the ecclesiastical names, are now swallowed up in that of 'living,' which carries a carnal idea in the very sound of the word, and, I doubt, a more carnal effect on the minds of both clergy and laity."—*Pastoral Care*, chap. vi.

Bernard of Clairvaux, in the twelfth century, denounces the ecclesiastics of his times as "heaping up benefices upon benefices, and restless till they can attain a bishopric, and then an archbishopric."

"Nor," said he, "does the aspirant stop here; he posts to Rome, and, by supporting expensive friendships and lucrative connections, he looks upward still to the summit of power." "Men run every-where into sacred orders, and catch at an office revered by spirits above, without reverence, without consideration; in whom, perhaps, would appear the foulest abominations, if we were, according to Ezekiel's prophecy, to dig into the walls, and contemplate the horrible things which take place in the house of God."

Bernard, also, in one of his sermons, sketches the true minister in these terms:

"He who is called to instruct souls is called of God, and not by his own ambition; and what is this call but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren."

A prominent characteristic of the great Reformation was an endeavor to return to the scriptural idea of the Christian ministry. Not only did the reformers reject the scheme of clerical priesthood and mediation, as opposed to the whole system of Christianity, but they insisted upon the personal divine call of every true minister.

Luther recorded an impressive comment on Jeremiah xxiii, 21, 32. "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied," etc. Making these words an occasion to address an intending minister, the great reformer said:

"Await God's call. Meantime be satisfied. Yea, though thou wert wiser than Solomon and Daniel, yet, unless thou art

called, avoid preaching as you would hell itself. If God shall not call you, let not your knowledge puff you up; for God is never dependent on the labor of those who are not called, and, although they do some good things, they edify not. Yet, everywhere those accomplish great things who teach, being truly called of God."

Calvin taught similar doctrine, and, in accordance with the views of these great men and their associates, the Protestant Churches of the continent received the doctrine of a spiritual call as essential to every true minister of the Lord Jesus Christ.

It was, however, reserved for the reformers of the Church of England to put this subject in its true light by inserting in the office of ordination a solemn declaration on the part of every candidate for holy orders of his personal conviction that he is "moved by the Holy Ghost" to take upon himself this sacred ministration. Beginning with the lowest order of the ministry—that of deacon—they required the bishop to "examine every one of those who are to be ordered, in the presence of the people, after this manner following: Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office, to serve God for the promoting of his glory and the edifying of his people? *Answer.* I trust so." Similar questions were prescribed for priests and bishops, and Burnet well explains the motives and excellence of the action of the British reformers in this regard in the following language:

"Our Church intended to raise the obligation of the pastoral care higher than it was before, and has laid out this matter more fully and more strictly than any Church ever did in any age, as far, at least, as my inquiries can carry me." "No Church before

ours at the Reformation took a formal sponsion at the altar from such as were ordained deacons and priests. That was, indeed, always demanded of bishops, but neither in the Roman nor Greek pontifical do we find any such solemn vows and promises demanded or made by priests or deacons, nor does any print of this appear in the constitutions or the ancient canons of the Church. Bishops were asked many questions, as appears by the first canon of the fourth council of Carthage. They were required to profess their faith and to promise to obey the canons, which is still observed in the Greek Church. The questions are more express in the Roman pontifical, and the first of these demands a promise 'that they will instruct their people in Christian doctrine according to the holy Scriptures,' which was the foundation upon which our bishops justified the Reformation, since, the first and chief of all their vows binding them to this, it was to take place of all others, and if any other parts of those sponsions contradicted this, such as their obedience and adherence to the see of Rome, they said that these were to be limited by this."

"Our reformers, observing all this, took great care in reforming the office of ordination, and they made both the charge that is given and the promises that are to be taken to be very express and solemn, so that both the ordainers and the ordained might be rightly instructed in their duty and struck with the awe and dread that they ought to be under in so holy and so important a performance, . . . yet to make the sense of these promises go deeper they are ordered to be made at the altar, and in the nature of a stipulation or covenant."

"Our Church, by making our Savior's words the form of ordination, must be construed to intend by that that it is Christ only that sends, and that the bishops are only his ministers to pronounce his mission."

Forcibly, also, does the good bishop comment on the true significance of the solemn affirmation which the ministerial candidate not only makes before the Church, but seals with the holy sacrament:

"This is the first step by which a man dedicates himself to the service of God, and therefore it ought not to be made by any that has not this divine vocation. Certainly the answer that

is made to this ought to be well considered, for if any says 'I trust so' that yet knows nothing of any such motion and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to men, but to God." . . .

"If a man pretends a commission from a prince, or, indeed, from any person, and acts in his name upon it, the law will fall on him and punish him; and shall the 'great God of heaven and earth' be thus vouched and his motion be pretended to by those whom he has neither called nor sent? And shall he not reckon with those who dare to run without his mission, pretending that they trust they have it, when perhaps they understand not the importance of it—nay, and perhaps some laugh at it as an enthusiastical question who will yet go through with the office? They come to Christ for the loaves; they hope to live by the altar and the gospel, how little soever they serve at the one or preach the other; therefore they will say any thing that is necessary for qualifying them to this, whether true or false."

"The motives that ought to determine a man to dedicate himself to ministering in the Church are a zeal for promoting the glory of God, for raising the honor of the Christian religion, for the making it to be better understood and more submitted to. He that loves it and feels the excellency of it in himself, that has a due sense of God's goodness in it to mankind, and that is entirely possessed with that, will feel a zeal within himself for communicating that to others, that so 'the only true God and Jesus Christ whom he has sent' may be more universally glorified and served by his creatures. And when to this he has added a concern for the souls of men, a tenderness for them, a zeal to rescue them from endless misery, and a desire to put them in the way to everlasting happiness, and from these motives feels in himself a desire to dedicate his life and labors to those ends, and in order to them studies to understand the Scriptures, and more particularly the New Testament, that from thence he may form a true notion of this holy religion, and so be an able minister of it—this man, and only this man so moved and so qualified, can in truth and with a good conscience answer 'that he trusts he is inwardly moved by the Holy Ghost,' and every one that ventures on the saying without this is a sacrilegious profaner of the name of God and of his Holy Spirit. He breaks in upon his Church, not to feed it, but to rob it, and it is certain that he who begins

with a lie may be sent by the father of lies, but he can not be thought to enter in by the door who prevaricates in the first word that he says in order to his admittance."

Happy would it have been for the Church of England, and fortunate for the world, had good Bishop Burnet's admonitions, in reference to this important subject, been heeded by all who have taken holy orders under the form of the English ritual. But, alas, the tendency to formalism and secularity has never ceased to manifest itself in that as well as other Churches, especially those in which ministers of various grades are dependent on funded endowments and political patronage. Indeed, Bishop Burnet closes the "History of his own times" with several melancholy reflections, which, addressed in kind and affecting terms to the clergy of the Church of England, prove that the best of forms were of themselves insufficient to maintain a true spiritual character in the ministry. He says:

"I have lamented, during my whole life, that I saw so little true zeal among our clergy." "I must own that the main body of our clergy has always appeared dead and lifeless to me, and, instead of animating one another, they seem rather to lay one another asleep."

"Ordination weeks were always dreadful things to me when I remembered those words, 'lay hands suddenly on no man; be not partaker of other men's sins; keep thyself pure.' It is true, those who came to me were generally well prepared as to their studies, and they brought testimonials and titles, which is all that, in our present constitution, can be demanded. . . . But my principal care was to awaken their consciences to make them consider whether they had a motion of the Holy Ghost calling them to the function, and to make them apprehend what belonged both to a spiritual life and to the pastoral care. On these subjects I spoke much and often to every one of them apart, and

sometimes to them all together, besides the public examination of them with my chapter. This was all that I could do. But, alas, how defective is this! and it is too well known how easy the clergy are in signing testimonials." "I do not enter into the scandalous practices of non-residence and pluralities which are sheltered by so many colors of law among us; whereas, the Church of Rome, from whence we had those and many other abuses, has freed herself from this under which we still labor, to our great and just reproach. This is so shameful a profanation of holy things that it ought to be treated with detestation and horror. Do such men think on the vows they made on their ordination, on the rules in the Scriptures, or on the nature of their function, or that it is a care of souls?"

Two generations later, the condition of things in the same Church was described by Fletcher of Madeley, in the following terms:

"The minister of the present age is not ordinarily called to the holy ministry except by carnal motives, such as his own vanity or his peculiar taste for a tranquil and indolent life. Perhaps his vocation to the ministry is principally from his father and mother, who have determined that their son shall enter into holy orders. Very frequently, if the candidate for holy orders had sincerity enough to discover the real inclination of his heart, he might make his submissions to the dignitaries of our Church and say, 'Put me, I pray you, into one of the priests' offices, that I may eat a piece of bread.' 1 Sam. ii, 36."

Still later, Legh Richmond, who, as a clergyman of the Church of England, had occasion to know whereof he affirmed, uttered a similar lament. "The national Church," said he, "groans and bleeds, from the crown of its head to the sole of its feet, from the daily intrusion of unworthy men into the ministry."—*Life*, p. 475.

The discerning reader will perceive that the grand lack indicated by the above extracts was that of personal religious experience, and it was only a natural

and certain sequence that the fruits of a ministry thus deficient should appear in a deplorably low state of piety throughout the Church and nation. Of that state of things the records of the times give many sad proofs. Witness the statement of an English writer in reference to the religious condition of Great Britain preceding the Wesleyan reformation:

"The great body of the clergy neither knew nor cared about systems of any kind, and in a vast number of instances they were immoral—often grossly so. The populace in the large towns were ignorant and profligate; the inhabitants of villages added to ignorance and profligacy brutish and barbarous manners. A more striking instance of the rapid decay of religious light and influence in a country scarcely occurs than in ours, from the Restoration till the rise of Methodism. It affected not only the Church, but the dissenting sects, in no ordinary degree. The Presbyterians had commenced their downward course through Arianism to Socinianism; and those who held the doctrines of Calvin, had, in too many instances, fallen into the fatal errors of Antinomianism. There were exceptions, but this was the general state of religion and morals in the country when the Wesleys, Whitefield, and a few kindred spirits, went forth to sacrifice ease, reputation, and even life itself, if necessary, to produce a reformation."*

In the great revival which followed the labors of these devoted men, deserved prominence was given to the doctrine of a personal and divine call to the ministry, and a series of events occurred which served to place the subject in a strong light before the Churches, both of England and America. The Wesleys, even after their conscious experience of justification by faith, and after they had been thrust out as it were into the highways and hedges, still held, with considerable firmness, the notions of Church order

* Moore's Life of Wesley.

in which they had been educated. They could perceive the importance of lay co-operation, in various ways, for promoting the work of the Lord; but the idea that any but authorized clergymen could appropriately preach the gospel had to be taught them by particular providences, or the logic of events. Nevertheless, by that impressive mode of teaching, John Wesley especially was enabled to see the subject of the ministerial call in that clear practical light in which he afterward acted in forming plans and directing measures which, under the divine blessing, have produced such happy and far-reaching results ever since.

The event which first enlarged his views on this subject is thus narrated by Stevens:

"Hitherto Wesley's lay 'helpers' had been but exhorters and readers, and 'expounders' of the Scriptures; but 'lay preaching' was now formally begun. Thomas Maxfield, occupying the desk of the Foundery, in Wesley's absence, had been led to deviate from these restrictions. Wesley received a letter at Bristol informing him of the fact. His prejudices for 'Church order' were still strong, and he hastened to London, with no little alarm, to check the new irregularity. His mother was still at hand, however, to guide him. Retired in the parsonage of the Foundery, lingering at the verge of the grave, and watching unto prayer over the marvelous developments which were occurring in the religious world around her, through the instrumentality of her family, she read the indications of the times with a wiser sagacity than her son, and was now to accomplish her last controlling agency in the Methodist movement, and to introduce an innovation by which, more than any other fact in its ministerial economy, it has been sustained and extended in the world. She perceived, on his arrival, that his countenance expressed dissatisfaction and anxiety, and inquired the cause. 'Thomas Maxfield,' he replied with unusual abruptness, 'has turned preacher, I find.' She reminded him of her own sentiments against lay

preaching, and that he could not suspect her of favoring any thing of the kind. 'But take care,' she added, 'what you do respecting that young man; he is as surely called of God to preach as you are.' She counseled him to examine what had been the fruits of Maxfield's preaching, and to hear him also himself. He heard him: 'it is the Lord, let him do what seemeth to him good,' was all he could further say, and Thomas Maxfield became the first of that host of itinerant lay preachers which has since carried the standard of the gospel more triumphantly over the world than any other class of the modern Christian ministry."

The good accomplished by the system of measures thus providentially introduced was by no means limited to the societies or Churches that have been known as Wesleyan. Indeed, it was no part of Wesley's original intention to form any such associations, and when, in the course of events, they seemed to be dictated to him as a providential necessity, he neither separated from the Church of England, nor circumscribed his broad catholicity toward other Churches. Through life he regarded the world as his parish, and all men as his brethren. Whitefield also threw himself into the broadest possible arena of Christian effort. He entered every open door of usefulness, and again and again made the circuit both of Great Britain and the United States, visiting and arousing the Churches of every name and phase of theological belief. Every-where he seized opportunities to arouse ministers as well as people. One of his favorite discourses was "on the duty of a gospel minister," in which he maintained, as his first proposition, that "every minister, before he undertakes to preach the gospel of the Lord Jesus Christ, from a full evidence of a work of conversion, ought to be enabled to say,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." By such agencies and efforts the animus of that great religious awakening became contagious, and the leading views and measures by which it was promoted came to be, in no small degree, the common property of evangelical denominations throughout the Protestant world.

From this or whatever cause, it is no exaggeration to say that during the last hundred years a higher and more spiritual conception of the ministerial call has prevailed in the more active branches of the Christian Church than at any former period since the days of the apostles. To this very fact may be attributed the more rapid spread of Christian truth, the wider diffusion of missionary zeal and effort, the more general prevalence of revivals, and more encouraging prospects for the conversion of the whole world to God. Thus we have a practical comment upon an important phase of the truth as it is in Jesus, a historical illustration of the excellence of the Savior's plan of sending forth laborers into his harvest in answer to the prayers and in conformity with the co-operation of his Church. Such results are in striking contrast with the practical apostasy of the Church and its fearful degradation during periods and in regions where that plan was ignored or set at naught.

CHAPTER III.

THE MINISTERIAL CALL—PRACTICAL VIEW.

THE subject of the ministerial call will now be treated in the light of facts and arguments already developed. Henceforth it will be assumed that the Christian ministry is not a priesthood, but a service, of which the preaching of the gospel and the pastoral office are the leading functions; that to this ministry it is the office of the Holy Spirit to call all who are needed in the public service of the Christian sanctuary, and also that it is a function of the Church not only to pray that such calls may be given, but to authenticate them when given, as a means of promoting both the order and efficiency of the work of the Lord.

The ministry a special service pointed out by a twofold call.

Clearly and strongly do the New Testament Scriptures corroborate this view of the Christian ministry. The Savior publicly authenticated his own divine mission by reading that prophecy of Isaiah which ages before had announced his advent in terms that not only heralded the new dispensation, but graphically portrayed its character. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, . . . to preach

Scriptural examples.

the acceptable year of the Lord." Luke iv, 16–22. Subsequently he represented himself as specially sent of the Father, and said to his disciples, "As my Father hath sent me, even so send I you." "As thou hast sent me into the world, even so have I also sent them into the world," . . . "that the world may believe that thou hast sent me."* In his instructions to his disciples he said: "Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister." Mark x, 43–45.

The apostles acted upon these instructions. Soon after the Pentecost "the twelve called the multitude of the disciples unto them and said, . . . We will give ourselves continually to prayer and the ministry of the word." Acts vi, 2–4. "Therefore, seeing we have this ministry, as we have received mercy, we faint not. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." 2 Cor. iv, 15. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." v, 18. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain, giving no offense in any thing, that the ministry be not blamed, but in all things approving ourselves as the ministers of God." 2 Cor. vi, 1, 3, 4. "I thank Christ Jesus our Lord, who hath enabled me, for

Apostolic view.

*See John vii, 28; viii, 26, 29, 42; xvii, 18–23; xx, 21.

that he counted me faithful, putting me into the ministry." 1 Tim. i, 12. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Acts xx, 24.

What language could be more conclusive than this of the proper character of the Christian ministry! From the beginning to the end of their career the apostles understood themselves to be, not priests or mediators, but the servants of God and of their brethren, nevertheless divinely commissioned to preach the gospel and to maintain a self-sacrificing oversight of the Churches. Such has been and ever will be the appointment and work of every true minister of the Lord Jesus.

Appropriate inquiries.

At this point certain practical questions of great moment arise. 1. In what manner does God call his ministers? 2. How may an individual certainly know that he is called of God to the ministry? 3. By what signs may the Church be satisfied of the divine call of a ministerial candidate? These questions deserve thoughtful consideration.

1. In reference to the manner in which God calls his ministers, it is important to bear in mind the infinitude of the divine resources. The Holy Spirit is not limited in his modes of action. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. xii, 6–9. Hence we must carefully avoid all theories which

would mar just conceptions of the divine freedom or seem to confine the Spirit's action to any given form or routine.

Diversity of modes.

We find infinite variety in the products and processes of the material creation. The world of mind is equally diversified. Even Christian experience is varied. Among all the millions of those who have passed through the strait gate of repentance into the joy of saving faith, however great the general features of resemblance, the spiritual exercises of no two individuals have been precisely alike. Ought it not, therefore, to be expected that in the manifestations of the Spirit given to different men there will also be "diversities of operations?" Such certainly there have been in the history of the past. Take the case of the apostles of our Lord. Peter, Andrew, James, and John were called to be "fishers of men" at the very moment they were invited to be followers of Jesus, consequently before their conversion. Matthew iv, 18–21. Of the remainder of the twelve, we may infer that they had already chosen to become our Lord's disciples, and had become, under his instructions, somewhat matured in Christian principle and purpose before he made known to them his will as to their public duty. The sacred record touching this point is brief but significant: "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark iii, 13, 14. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in

prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles." Luke vi, 12, 13. The call of Matthias through the suffrage of the Church, and that of Paul, communicated to him, immediately after his miraculous awakening, by the voice of Ananias, form additional illustrations of the various modes by which, in apostolic times, the divine Spirit accomplished similar ends. So in modern times experiences in reference to the ministerial call differ widely. A comparison of the mental exercises by which a thousand different ministers of any given period have reached the common result of a devout persuasion that they were moved by the Holy Ghost to take upon themselves the sacred office, while it might suggest a classification of experiences, would hardly discover any absolute identity. It would be found that some received distinct impressions of this duty in early childhood, which grew with their growth and strengthened with their strength. Others who received similar impressions sought to reject them, and by a course of sin grieved the Holy Spirit. They put in jeopardy their souls' salvation while endeavoring, Jonah-like, to escape from duty; nevertheless the Spirit strove with them, and before it was wholly too late they yielded to his call. Some had distinct impressions of this duty before their conversion, and some even for a long period refused to seek God in their unwillingness to acknowledge his claims upon them to preach the gospel. On some minds the conviction of ministerial duty flashed with the suddenness of a startling

Modern experiences.

revelation. To others it came almost imperceptibly, like the gradual dawning of the day. Still others have received the divine call in the same voice which uttered their pardon. To some it has been made known in silence and solitude, to others in the midst of public assemblies and under the ministration of the preached word. While some have received the sacred call without the intervention of man, to many others it has been brought with the voice or by the agency of Christian friendship. Some have reached their profoundest convictions by a species of religious instinct, others by slow processes of reasoning, and by a careful comparison of conflicting claims and impulses.

While it may not be allotted to individuals to choose the methods by which it may please God to lead them into the pathway of ministerial duty, it is supremely important that every one be enabled to discern and rightly interpret indications of the divine will in whatever form they may be vouchsafed. As it is the prerogative of the Head of the Church to call and send forth the laborers into the harvest field of the world, so it is the province and responsibility of individual Christians to consider and determine the question of duty for themselves. No one, however, is at liberty to demand miraculous or compulsory evidence.

The evidences required to substantiate a ministerial call may be expected to be in harmony with the analogies of Christian experience, and consequently not only to be various in the history of different persons, but to have different stages of development in the case of each individual. A discriminating analysis of

the experience of persons truly called to the ministry of the gospel will usually indicate periods like the following: 1. That of awakening and inquiry. 2. That of conviction, more or less clear. 3. That of settled purpose and determined action.

Different stages of experience.

It is evident, therefore, that no person, in the first stage of this experience, should demand the same evidences that may be accorded to him in the third. By overlooking this principle, some have made serious mistakes. Like sinners who refuse the persuasions of truth and the convictions of judgment, and remain unwilling to yield to the divine claims unless overwhelmed with terror, so some make excuses against ministerial duty unless, from the first, they feel like Paul, in the maturity of his apostolic career, "Woe is me if I preach not the gospel."

Christian young men, about to form their plans for life, should be careful not to err at this point and reject the claims of Christ and his cause upon them because those claims are not at once and imperatively asserted. They should be aware that upon themselves devolves the duty of consideration and decision, and upon them will fall the consequences of mistake. Nothing, therefore, can be more appropriate than for them to inquire, in the language and spirit of the awakened Saul of Tarsus, "Lord, what wilt thou have me to do?" This question, and nothing less than this, covers the whole ground. But it is of too solemn import to be determined hastily, or without a full consideration of whatever might legitimately tend to its solution. Prior to reaching its deepest merits, most

minds will encounter some inquiries that are in their nature preliminary and incidental, although they have often been magnified unduly, and treated as of ultimate importance. Such are questions of taste, of predisposition, of comparative usefulness, of the wants of the Church or of mission fields. While an affirmative view of these and similar questions might corroborate a higher persuasion of duty, yet a negative view of them would not be sufficient to contravene it. For instance, if one's natural tastes should harmonize with the duties of ministerial life, he might rejoice in the prospect of congenial occupation, and pray that his very pleasures might be sanctified to the glory of God in the divine service. If, however, his natural tastes should incline him in quite another direction, that would not be a sufficient reason for resisting a manifest call of duty, in the discharge of which his primary inclinations might be wholly changed, and his tastes made to conform with the controlling purpose of his life. In the one case, grace might be expected to subsidize nature; in the other, to transform and renew it.

Minor questions.

Respecting other questions of this class, somewhat different remarks may be made. In reference to the idea of usefulness, it may be accepted as a general principle, that every Christian should pursue that course of life which promises most for the good of men and the glory of God. Nevertheless, one's usefulness in life often depends so much on circumstances over which he has no control, and on contingencies which he can not definitely foresee, that it is only safe to commit his ways to the Lord and trust

to the divine guidance to bring the best results to pass, rather than to interpose personal inclinations or hasty inductions as to that which he can not predetermine. The wants of the Church and of the world for faithful ministers and missionaries may be, as it usually is, intensely urgent; but that fact of itself does not prove that any or every individual is called to the peculiar work of the ministry. In all circumstances, the great majority of pious persons are not called to that work, as may be seen in all Churches. Nevertheless, when a deep sense of the wants of the world presses like a burden on the soul of a believer, accompanied with a strong anxiety to relieve those wants, such feelings may justly be regarded as preparatory to more specific indications of the divine will to be manifested in due time.

While, therefore, preliminaries may be allowed their just weight, yet the great central question of personal duty must be regarded as mainly an issue between the inquirer and his Maker. The chief anxiety, then, should be to know the will of God, as superior to all other considerations. While it need not be doubted that God has a specific work for every one of his servants to do, it should be remembered that his modes of making known that will are various, and act somewhat differently upon different minds. The more usual modes by which the divine will is indicated in calling ministers to preach the gospel are the following:

The great central question.

Modes of its solution.

1. The direct action of the Holy Spirit.
2. The corroborative action of one's own judgment.
3. Providential guidance.

4. The coincident action of the Church.

5. A harmonious concurrence of legitimate reasons.

1. *The direct action of the Holy Spirit.* So long as the apostolic inquiry, "How shall they preach except they be sent?" has force, it will be a primary anxiety on the part of every well-instructed inquirer, in reference to ministerial duty, to know "the mind of the Spirit" in relation to himself personally. Those who believe that nothing is made without a purpose, can never doubt that the great Designer of the universe has a will with reference to each one of his creatures. The fact that the great majority of human beings, and even of sincere Christians, are left to determine inferentially God's will, as to their proper course of life, is no bar to the probability that, in a work designed to be controlled by the divine prerogative, special manifestations should be made to those whom the Head of the Church would send forth into his vineyard. Indeed, such manifestations are not only to be considered probable, but necessary, to a spiritual ministry. Yet, as the human mind can only comprehend the fact and not the mode of the Spirit's action, the best of men are not free from the possibility of misapprehension in reference to this important subject. While it would be wrong to suppose that the Spirit acts upon all persons in precisely the same manner, it would be equally erroneous to imagine that, in any case, the divine impulse is compulsory, or so far controlling as to relieve the subject from the full exercise of his volition in reference to the duty indicated. On this and various other points

The divine impulse real, but not compulsory.

involved in the subject, the late Doctor Olin has written so well that no apology will be made for introducing several paragraphs from his essay on a call to the ministry.*

"A call to the ministry may be defined to be a persuasion wrought by the Holy Spirit in the mind of an individual that it is his duty to become a preacher of the gospel. It is recognized by the subject of it, simply *as a conviction of duty*, which, however, is properly ascribed to the Holy Spirit, the divine agent which produces all pious emotions and purposes. This impression varies greatly in clearness and intensity in different individuals, and in the same individual at different times. At first it may be perceived only in the form of a casual suggestion, a transient desire, or a mere inquiry awakened in the mind by reflection, reading, conversation, or other ordinary means; and it is commonly developed and matured by prayer, by self-examination, by perusing the Scriptures, by hearing the gospel, by pious conference, by meditating upon the wants of the Church and of the world—in a word, by all those means which deepen piety and make more fervent our love to Christ. The progress of the mind, from first impressions to a thorough and abiding conviction, is sometimes slow, and may possibly be the work of years. It is commonly found, however, that the views of one who ultimately attains to clear evidence of his call to the ministry, become clear and settled with a rapidity proportioned to his growth in grace and habitual fidelity to the Redeemer's cause. The distressing and protracted doubts with regard to the subject, which oppress so many minds, may commonly be traced to superficial piety, to worldly feeling, and an unwillingness to engage in a work so abhorrent to sloth, ambition, and selfishness. A few individuals who are doomed to struggle with morbid peculiarities of mind or body, or with the prejudices of a vicious education, may be long in attaining to a satisfactory evidence with regard to the path of duty; but in most, perhaps in all other cases, it is reasonable to expect that the humble, the obedient, and the teachable will soon be relieved from all painful uncertainty.

The feebleness and indistinctness of first impressions should

* Works, Vol. II, p. 254. Also Tract No. 187, M. E. Church.

not be taken as an argument against their genuineness. On the contrary, it seems to be most consistent with the whole economy of the gospel, that the manifestation of the Spirit should, at first, be only sufficient to awaken the attention and to excite the mind to a course of inquiry and self-examination, and that it should shine upon us in a clearer light in answer to our prayers and in aid of our humble endeavors to ascertain and perform our duty. Every part of the gospel economy is conformed to the condition of man in a state of probation, and it may be doubted whether the Holy Spirit *ever* exerts an influence upon the human mind beyond its power of prompt and easy resistance. But without stopping to inquire whether there are any exceptions to the great law by which the divine agent is pleased to regulate his own operations, we may rest assured that, in calling to the ministry, as well as in his other offices, 'a manifestation of the Spirit is given to profit withal;' that 'to him that hath, more shall be given;' and that they who are graciously visited by this divine light may, at their option, follow or extinguish it. There is a palpable and perilous mistake on this subject, which prevails very extensively in the Church. Many young men, who have been led to think it their duty to devote themselves to the ministry, give no heed to this impression, under a vain belief that, if the call be genuine, it will become more loud and importunate for being neglected. They imagine, I know not upon what ground, that this work of the Spirit differs essentially from all its other operations, and they seem to demand that its influence shall be irresistible before they will cease to resist it. The practical effects of this pernicious error are often no less instructive than melancholy. The holy Visitant which was given to enlighten, not to control the mind, is grieved by neglect and disobedience. Incipient convictions of duty grow feeble and confused, and the feelings subside into a fearful indifference, which is too often regarded as sufficient proof that God has not spoken."

Analogies of Christian experience.

In order to see this subject in its proper light it is well to observe closely the analogies between Christian and ministerial experience. The human mind is not drawn to repentance and humiliation before God by Satanic

or worldly influence, but only by the Spirit of grace and truth. So when a man is moved to a life of self-denial and cross-bearing, especially in connection with acts of obedience and devotion, he is at liberty to infer, from the first, that the impulse is divine. But, inasmuch as it is a duty to "try the spirits, whether they are of God," so great a matter as this should be brought with special urgency before the throne of grace, and if, in answer to sincere and fervent prayers for divine light and guidance, the impression is deepened and confirmed, what reasonable doubt can a Christian man entertain as to God's will concerning him?

It is obvious that when a devout person has reached the conviction that God is calling him to ministerial duty, his immediate and only true course is to yield a willing compliance by saying, in humble but grateful resignation, "Here am I, send me." Following such a response and corresponding action he may expect increasing light and growing clearness of conviction, whereas hesitation to obey and a disposition to say, "I pray thee have me excused," often results in grieving the Holy Spirit and bringing darkness, doubt, and sorrow upon the soul. In the former case the sense of duty, like the pathway of true Christian experience, may be expected to grow brighter and brighter, whereas in the latter it is often beclouded and involved in gloom.

While, therefore, as in reference to our personal salvation we are to examine ourselves carefully as a means of knowing what is our true spiritual condition, so in regard to the ministerial call, it is possible,

by a careful scrutiny of our own consciousness and of the influence of the Holy Spirit upon our hearts, to know assuredly that we are the subjects of a sacred impulse toward the peculiar work and responsibility of the Christian ministry. It is little to say that a positive conviction of this fact is a primary and an essential basis of true ministerial character.

2. *The corroborative action of one's own judgment.* Although it is not within the province of any man to reply against God's just claims upon him, yet those claims are rarely if ever asserted unless upon the basis of good and sufficient reasons. Whether, then, one's natural feelings revolt against a self-denying service or his religious feelings exult in an apparent privilege, it is proper that every person considering the question of ministerial duty should calmly and thoughtfully inquire into the nature of the work required and his personal adaptation to its performance. Although to worldly minds the reproach of the cross has not ceased and may never cease, yet to a mind illuminated by the Holy Spirit it is not difficult to perceive that in the nature of the case no human engagement can be more dignified than the direct and exclusive service of God. Of what value is the honor of men in its highest phases in comparison with the honor that cometh down from God in a special call to be an embassador of the Lord Jesus Christ? The work of the ministry must be regarded as an engagement of the highest possible dignity and responsibility, not only as arising from the divine appointment, but also from its aims and objects.

Intrinsic dignity of the ministerial office.

These relate exclusively to the task of mitigating the woes of humanity and elevating our race from misery to happiness, from the deformity of sin to the forfeited image and favor of God. When exemplified in its purity it aims solely to confer blessings upon those for whom it toils. It thus imitates the very beneficence of its author. The importance of this work is further obvious from its being unique among the callings and engagements of men. No other can be found so exclusively designed and so directly adapted to promote the welfare of individuals and the good of society. Besides, its demands are urgent beyond expression. The wail of millions perishing for lack of knowledge is but an echo of the claims which God and humanity assert upon the time and talents of those who devote their lives to the rescue of immortal souls from the power of Satan and the consequences of sin.

These considerations must not be allowed, on the one hand, to attract or elate a person who might desire a noble occupation, nor, on the other, to dishearten one who is diffident of his own capacities for such a vocation. While, therefore, the inquirer should not fail to consider the ministerial work in the full light of its dignity and its urgency, he should with equal candor inquire into the possibility of his being enabled by grace to accomplish it in some good degree.

Ministerial capacity dependent on cultivation.

At this point it is well to remember that ministerial capacity is, in an important sense, an acquired talent. No one knows how much he can accomplish for God and the Church

until he has thoroughly disciplined and cultivated the powers which God has bestowed upon him. Nor is it possible for a more inspiring appeal to be addressed to a human mind to arouse itself in behalf of a high and liberal cultivation than that which accompanies a conviction that the great God demands the individual's noblest powers and largest efforts in his own immediate service. That a suitable response may be made to this appeal is in harmony with the well-established fact that a great majority of ministers receive the Spirit's call to the sacred office in the early stages of Christian experience, and usually in early life.

Advantages of an early call.

To such "a precious season is allotted for improvement, nor can it be reasonably doubted that this is the special design of God in giving so early an intimation of his will. The course of duty is plain and imperative. This auspicious season should be devoted to the cultivation of the mind. This is now no less a *duty* than preaching the gospel will be hereafter, and they who permit such opportunities to pass unimproved give no promise of future usefulness. Indeed, there is very little probability that they will ever reach the sacred office. It is precisely at this point in their progress that young men in the circumstances referred to are exposed to the greatest danger, and that multitudes of them make shipwreck of their purposes. Instead of devoting themselves to pursuits congenial and auxiliary to the ministry, and of considering the cultivation of the mind an imperative duty resulting from their sacred destination, they suffer themselves to drift along with the current of affairs, without purpose or proper employment, the creatures of impulses and of circumstances. What wonder if their energies become relaxed, their religious affections chilled, and their spiritual light darkened? What wonder if they are swept away by the flood of temptation and swallowed up in the great deep of worldly cares? Let the pious young man who believes that he is called to the ministry reflect that he is with equal certainty called to make the best possible preparation for the ministry.

If it would be a grievous offense against God to refuse obedience to his vocation, a full measure of the same guilt is incurred by neglecting to make all the improvement for which Providence supplies such ample opportunities." *

In cases where mental preparation has been neglected at the proper period it may not be easy to say to what extent the disability should be borne by the individual, or the Church, or both. Much may depend on the possibility of overcoming, by extra exertion, the embarrassments entailed by former neglect. Not only mental capacity and cultivation should be regarded essential to the ministerial work, but a corresponding power of public address. In all these respects it is possible for a person, by the aid of judicious friends and without self-flattery, to form a just estimate of his adaptation to the work of the ministry. But it must ever be remembered that mere capacity is quite insufficient. There must be a lively sympathy with the duties of the ministry, a controlling desire to be engaged in them, and worthy motives for their accomplishment. In all these respects it is the special province of one's own judgment and consciousness to determine whether or not he has suitable adaptations for such employment. Others may judge of him outwardly, but can only determine the character of his heart and feelings by its embodiment in action, whereas that character is ever present with himself, and if he finds it out of harmony with the high purposes and engagements of the ministry he has no right to enter the sacred vocation. If, how-

Moral adaptation indispensable.

* Olin.

ever, on strict and prolonged scrutiny he finds that he has the requisite sympathies, desires, and motives, he may safely surrender himself to what he may then be confirmed in believing to be the call of the Holy Spirit. Otherwise he is only at liberty to pray for the needed transformation, and patiently wait until it is wrought.

Insufficient motives.

To enter the Christian ministry from worldly motives, such as the love of ease, quiet, popularity, or emolument, is the height of sacrilege. Motives that might be honorable in reference to secular vocations are far below the standard required here. In the choice of a profession or avocation in life, as that subject ordinarily presents itself to a young man, he is quite at liberty to consult both his inclination and his interest; but one who should be governed by these considerations in entering the holy ministry would not only act unworthily, but incur the danger of offending God and ruining his own soul. In this service self-interest and personal advantage must be held in abeyance, or only regarded in the light of another world, and through the medium of entire submission to the will of God. If, when an inquirer has thoroughly canvassed this subject, he is enabled to see that whatever may have been his original inclinations, he is finally drawn to the Christian ministry as to a divine agency, in which it will be the privilege of his life to labor, and in which he may reasonably hope for success in proportion to the divine aid he may receive, this corroborative action of his judgment will become to him a strong internal evidence of duty not to be rejected.

3. *Providential guidance.* "It is not in man that walketh to direct his steps."* "The steps of a good man are ordered by the Lord."† Hence it is only proper that every one anxious to know his duty should seek to derive all possible instruction from the various providences of which he may be the subject. It sometimes happens that when the first convictions of duty fasten upon the mind, the individual is confronted with obstacles that seem insuperable. Like the children of Israel escaping from Egypt, while Pharaoh pursues from behind, and mountains rise on either side, the sea flows across the track in which he is commanded to go forward. If at such a juncture the waters divide, and a dry path appears leading through the deep, impressions may well rise to convictions, and the inquirer thenceforth feel that no room is left for him to doubt the divine will as to his duty. On the other hand, when the individual's way is absolutely hedged up, and with his best efforts he is unable to accomplish a preparation adapted to the work and acceptable to the Church, he may consider himself providentially excused from public duty, however his sympathies may be enlisted in it. Hinderances of this kind sometimes come from a failure of health, or the necessity of providing for the wants of dependent relatives, and should be accepted with cheerfulness and resignation, however the subject of them might regard it as a privilege to work for God in a higher sphere. Duties may be various and complicated, but they can never be antagonistic. Sometimes one who, like Jonah, seeks to flee from duty more or less plainly

* Jer. x, 23. † Ps. xxxvii, 23.

made known, finds himself terribly rebuked by opposing providences. There are instances in which the truant yields to this severe instruction in time not to wholly forfeit his opportunities of usefulness. In other cases, the lesson is learned too late, and a life of practical rebellion terminates in melancholy failure. While extreme cases like these occur, yet more usually persons are left to infer the divine will from less striking indications. In fact, providences are kindly adapted to favor pious desires, and to reprove indifference. As indicated above, a call in early life should be regarded as a specially favorable providence. Difficulties may beset the young man's way, but the act of overcoming difficulties may also be an essential element of his proper preparation for the work to which God is guiding him. Opportunities and possibilities are the gift of God. A proper improvement of them is the duty of man. Not until such an improvement is made can any one know the extent of the usefulness to which he is called.

4. *The coincident action of the Church.* Thus far the subject has been considered from a personal point of view, in the light of one's obligations to himself and to God. There is another important aspect from which it is to be regarded. Ministerial duty, high and responsible as it is, is in fact only a part of the work of the Church as a whole. Hence it becomes important to have the co-operative judgment and action of the Church to sanction and publicly authenticate individual conviction. This fact has been recognized from the earliest periods of the history of the Church. Thus, in the days of the apostles, when

individuals were moved by the Holy Ghost to minister in sacred things, to the Church was allotted the recognition and authentication of the divine call. This idea underlies the whole theory and practice of ordination. But long before public ordination is in place, the Church has an important function to perform in enabling the inquirer to know his duty. As in the call of the sinner to repentance, both "the Spirit and the bride say, Come;" so, with a remarkable uniformity, when the Holy Spirit moves upon the heart of a young man to take upon himself the work of the ministry, the Church is similarly moved to call him to the same work. It is not necessary at first that the impression should be general, or the action formal, but if within the Church there are any true disciples praying the Lord of the harvest to send forth laborers into his harvest, and their minds are directed toward an individual who is privately exercised in reference to the same subject, the coincidence can not fail to be impressive. Especially is it so when such disciples are moved to communicate their impressions encouragingly to the persons already meditating this very duty. Nor is the case altered when members of the Church, on the basis of their own convictions, become instrumental in first arousing the attention of a young man to inquire what the Lord would have him do. Whenever, or however, a coincidence is established between the personal convictions of an inquirer and the religious convictions of devout representatives of the Church, it becomes an element of great importance in defining one's course of duty. On the other hand,

Various modes of Church action.

if an individual's inquiries into this subject are not in due time encouraged by the favorable impressions of the Church, he may well pause before resolving to go a warfare at his own charges, or on the strength of his own uncorroborated convictions. Yet it deserves to be stated, that there are circumstances in which the non-action, or even the negative action, of the Church would not be conclusive against the fact of a divine call to the ministry When a Church is inactive or lukewarm, or when it has little sympathy with efforts to extend the kingdom of Christ in the earth, it is like a dumb oracle, through which the Spirit of truth can not be expected to speak. While, therefore, non-co-operation from a dormant or apostate Church should be no dissuasive from duty, encouragement from a living, praying, and believing Church, or its faithful members, may become strongly corroborative of the impressions received from one's communion with God, and confirmed by the action of his best unbiased judgment.

Distinction between the internal and the external call.

The reader will now be prepared to understand the proper distinction between the internal and external call to the ministry. The former is the divine impulse, communicated directly by the Spirit, and confirmed by the providence of God. The latter is the voice of the Church. There ought always to be unity and correspondence between the two, and when there is, there can scarcely be room for doubt as to the joint testimony. But, inasmuch as it is possible for the Church to be mistaken, or for the will of God to be misinterpreted, conclusions should be formed with devout

reverence, and with a thorough loyalty to supreme authority. No one can be a legitimate embassador of Christ who is not called and commissioned by Christ the Sovereign, and yet the true embassador may need credentials of authentication from the Sovereign's representative, which is the Church. There may be a true call without the desired authentication, and there may be the form of authentication without the divine call. The latter has been and still is the error of Churches deficient in spirituality. Having the form of godliness, but denying the power thereof—2 Tim. iii, 5—they exaggerate the importance of ceremonies, but ignore the power of the Spirit's influence. They pride themselves upon an imagined lineal and tactual succession from the apostles, although deplorably deficient in apostolic humility, and giving but poor manifestations of either the mind or the spirit of Christ. As a stream can not rise higher than its fountain, so ecclesiastical appointments from a Church of this character, however vaunted, can have no more validity than mere designations to office in any civil society. There may, however, be cases of the divine vocation in corrupt and apostate Churches. Thus God raised up prophets among the Jews, and has from time to time raised up reformers in the Christian Church. But, assuming that any Christian Church or branch of the Church appropriately holds the Head from which all the body, having nourishment, increaseth with the increase of God,* that Church may expect, through fervent prayer and lively sympathy with the

Apostate Churches void of spiritual authority.

*Col. ii, 19.

designs of the gospel, to be often honored as an agency of calling and appointing true ministers of the Lord Jesus Christ, in harmony with the higher call of the Holy Spirit. Encouragement, ordination, and appointment from such a Church are to be highly prized, and the absence of encouragement of this character should be an occasion of close scrutiny of one's personal impressions and a patient waiting for the clearest light before incurring the risk of running without being sent.

5. *A harmonious concurrence of legitimate reasons.* As there is absolute unity in truth, however varied the modes of its manifestation, so God's will in reference to a Christian's duty may be expected to appear the same, from whatever aspect it is viewed. Nothing less, therefore, than a concurrence of all good reasons why one should devote himself to the ministry of the gospel should be expected in every true experience of the divine call. But, as temperaments and circumstances differ, no absolute uniformity in the order or intensity of personal experience can be supposed necessary or desirable. Some might, indeed, wish the divine call to be so clear and demonstrative as to leave no room for the investigation of direct and indirect proofs. But it is sufficient for us to know that such is rarely if ever the divine method.

"It might be highly convenient to possess some miraculous token by which we might at any time decide infallibly upon our spiritual state. Yet it has pleased God to enjoin frequent and laborious self-examination, and to institute a multitude of tests, by all of which we must try our character and measure our attainments. In the same manner the Scriptures enumerate the gifts and graces which are indispensable in a preacher, and they

leave us to try the pretensions of all who aspire to the sacred office by this infallible standard. The Church must ultimately decide upon the qualifications of those who seek its authority to preach the gospel, but an individual may often anticipate its judgment by applying its established tests to his own qualifications. The Church inquires with regard to candidates, 'Have they gifts? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God? Has God given them any degree of utterance? Do they speak justly, readily, clearly?' Some of these questions may be settled without any appeal to the Church, and the want of some of the enumerated qualifications is sufficient proof of unfitness for the ministry, and consequently of a mistake with regard to a call. A man who thinks it his duty to preach may, for instance, readily ascertain that he has an insuperable obstacle to distinct, intelligible articulation, or that his intellect is so weak and confused that he can neither explain nor understand the fundamental doctrines of religion; for him no further evidence is necessary that he has mistaken his calling." *

By such tests, therefore, should the inquirer in reference to ministerial duty try himself impartially. Nor should he confine himself merely to theoretic considerations. Our blessed Lord has prescribed fruits as a test both of experience and character. Hence it is well both for individuals and Churches to experiment upon impressions of duty in advance of final conclusions. In the different phases of Christian activity there are numerous ways in which an earnest young man may, without forwardness, put forth efforts sufficiently analogous to those required by ministerial duty to enable him to form an unbiased judgment as to whether his exertions are owned of God. While, therefore, he may be on the alert for opportunities to do good, the Church will do well to employ him in some of those minor offices in which she may, on

* Olin.

her part, ascertain his Christian fruitfulness. If in this progressive course of experiment good is done, souls are blessed, and God is honored, reasons will be seen not only to concur, but to multiply for a life-long devotion to the work of the ministry.

When by definite and combined considerations, tested in the light of Scripture and experience, a Christian young man reaches the conviction that God calls him to the sacred office, he should no longer hesitate. He should respond to the call by a cheerful surrender of his own will to the will divine, and should, as far as possible, set himself apart for holy employments.

"He is no longer his own. It was before impiety, it is now sacrilege, for him to live to himself. He is dead to the world. He has a high vocation, from which his whole future life must take its coloring and direction. He is consecrated to God. Sacred vows are upon him, and from this hour all his faculties of body and mind are irrevocably pledged to the Savior's cause. Years, perhaps, must elapse before his age, intellectual maturity, and religious experience will allow the Church to commission him to preach; but this, instead of being a ground for distrusting the divine call, and for sinking into sloth and despondency, or for becoming entangled in secular employments, should be esteemed a high and peculiar blessing."

During all the years of his preparation, his convictions may become stronger and clearer, and when at length he reaches positions in which he can make full proof of his ministry, he may, by proper diligence and devotion, expect evidences of his being in the way of duty to multiply until demonstration shall be made doubly clear. Souls converted by his agency will become seals of his apostleship on earth, as they

will be crowns of his rejoicing in the world to come.* While such possibilities are open before the truly called minister of Christ, none should be disheartened who, at the end of candid and diligent inquiry, fail to receive conclusive evidences of a personal call to the sacred office. Happily, there are numerous spheres of Christian usefulness outside of the public ministry, in which similar objects can be accomplished, and similar rewards gained. The great desire of every Christian should be to find his true place in the service of his divine Master, and then to perform his whole duty, to the utmost of his ability.

* 1 Cor. ix, 2; 1 Thess. ii, 19.

CHAPTER IV.

CLASSIFICATION OF MINISTERIAL DUTIES.—THE TWO GREAT FUNCTIONS OF THE CHRISTIAN MINISTRY—EVANGELICAL—PASTORAL.

A CALLING so important and comprehensive in its design as that now under consideration necessarily involves a vast number and a great variety of duties. Nevertheless, preaching and the pastoral care generically embrace them all. Attention should therefore be given to the distinctive character, the specific design, and the proper relations and correspondences of these two leading functions of the Christian ministry.

Preaching and the pastoral care have a common object, but employ somewhat different, though never antagonistic, means for its accomplishment. Preaching is the initial work. It awakens attention, arouses conscience, proclaims the terrors of the law, offers the mercy of salvation, and persuades men to be reconciled to God. Pastoral care feeds the flock of Christ, nourishes and cherishes the lambs of his fold, gives milk to babes, and strong meat to them that are of full age. Preaching introduces the gospel. Pastoral care establishes and perpetuates the institutions of Christianity. Preaching enlarges the area of Christian influence. Pastoral care individualizes the appli-

cation and consolidates the results of pulpit labor. Pastoral care increases attendance upon preaching, and secures interested hearers. Preaching attracts hearers within the circle of pastoral influence, and pastoral care waters the seed sown in their hearts.

Preaching is aggressive. It is the pioneer work of the Church. Pastoral care follows as the work of occupation. Preaching challenges attention and awakens inquiry. Pastoral care removes doubts, settles anxieties, and imparts consolation and instruction. Preaching attacks error in its various forms, and unfolds and defends the truth of God. Pastoral care folds, watches, and guards the gathered flock. Preaching not followed, or not duly sustained by pastoral care, fails of its ultimate objects. Correspondences. Pastoral care, without preaching, is insufficient to accomplish the designs of a Christian Church. Churches, in which preaching is neglected, decline both in numbers and spirituality. Those in which preaching is depreciated, or becomes powerless, verge over into ritualistic ceremonies and profitless formalities. Churches, in which pastoral care is neglected, lose their organic power, and tend to dissolution. Preaching and the pastoral care are, in fact, so closely correlated, and so reciprocal to each other, that they should always be maintained in unison, and in mutual co-operation. Yet there are some particulars in which the administration of the two functions widely differ.

Preaching, in some important senses, is a universal duty, whereas the pastoral care is committed to comparatively few. Differences. All God's people may be prophets, to the extent that they may,

by their lives, their example, and their influence, preach Christ, and make known the knowledge of his name, and the power of his grace, thus multiplying Christian activities at every point of contact between the Church and the world. Pastoral duties can not be thus subdivided and made diffusive. They are limited in extent of territory, and for completeness and efficiency they must necessarily focalize in an individual pastor, however he may be aided by assistant pastors or lay helpers. Not merely is a pastor to take the spiritual oversight of his flock, but also to stimulate and guide the individual efforts of its members. Into this responsibility a stranger can not enter, however good or great as a preacher. The spirit of true Christianity always demands illustration, by private as well as public labor, for the propagation of the faith and the salvation of men. It is therefore important that such labor be under wise direction, and not wasted through circumscribed views or impulses, lacking a worthy and specific aim. As well might there be many heads to an army as many pastors for a single flock. The apostle James rebuked this error when he said, "My brethren, be not many masters." Rather should the energies of an entire flock be guided by the wisdom and zeal of a single responsible head. In this view, Christian churches should not be too large, so that individual talent will be in danger of being overlooked or unemployed. When, however, by internal growth or centripetal attraction, a pastorate becomes too large for efficient superintendence or practical work, preaching, as a centrifugal force, should come to its relief by going

forth with colonies to plant new centers of Church action. While in all these respects the wise pastor will encourage and guide the efforts of his people, he will not forget that he, too, is a preacher, and that, in order to make full proof of his ministry, he must personally "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."*

The administration of the ordinances, whether of baptism or of the Lord's-supper, is peculiarly a pastoral function, and its right discharge involves no little solicitude and personal attention to their subjects. The ordinances of Christianity are not to be administered heedlessly, or by mere routine, but rather with a just discrimination as to their design and significance. Nor is the minister to act merely as a judge in discriminating character, but also as an instructor to the ignorant, a helper to the weak, a guide to the erring, and as an appointed agent, by appropriate means, to turn men from the service of Satan to the obedience of the truth and the service of God. The exercise of the preaching office is a primary requirement of the divine call. Whoever has received that call should preach wherever hearers can be found, and whether invested with the pastoral office or not. Faithful preaching will usually, if not invariably, create the necessity of the pastoral care, but that care will not necessarily devolve on the original preacher. Many useful preachers, in fact, never accept the pastoral oversight of a flock. Some feel themselves unadapted to it. Others

The two functions separable.

* 2 Tim. iv, 2.

are prevented from engaging in it by the demands of the Church in other departments of labor. Some, from constitutional or cultivated preferences, choose to labor wholly as evangelists, while other good men may not be chosen or accepted as pastors by the people. The last remark develops a distinctive peculiarity of the pastoral office. It can not exist, in any proper sense, without the consent of those who are embraced within its jurisdiction. There are, indeed, various ways in which the pastoral relation may be established; as, for example, by a formal compact between Churches and ministers, or by the routine of a system accepted by both. In other instances, the pastoral relation may be imposed by government authority or private patronage, and may have a legal and ceremonial existence, even contrary to the wishes of the people; but in no case can it be fully exemplified without the personal and cordial consent of its proper subjects. The pastoral relation, as between a minister and his people, being practically a matter of agreement, is capable of dissolution by either party. Owing to this fact, good ministers are sometimes dismissed or excluded from pastorates through misapprehension or the untowardness of circumstances. In such cases, their pastoral functions may be involuntarily suspended for a longer or a shorter time, but not necessarily their duty of preaching. They may go forth and seek other fields, found other Churches, and again resume pastoral relations under more favorable auspices. But if from any cause the pastoral relation should not be resumed, the preaching office, so far from being abandoned, may

Limitation of the pastorate.

still be maintained, and great usefulness result from even its occasional exercise. Indeed, that branch of ministerial duty, having a wide sphere of exercise, outside of calls, settlements, or official appointments, should be considered of life-long obligation. It should neither be resigned nor disused. It should be regarded as a talent bestowed by the great Head of the Church; and having been ratified or duly recognized by the Church itself, in its general capacity, the receiver has no right either to hide it in a napkin or bury it in the earth. On the other hand, he should regard this ministerial gift or charism as a light kindled up in his soul, which is "neither to be put under a bushel nor a bed, but to be set on a candlestick, that it may give light to all that are around." Our Lord said to his disciples, "When they persecute you in this city, flee ye to another."* This instruction may be justly interpreted as a general direction to ministers, that if insurmountable difficulties arise in one field or form of labor, they are not to succumb to obstacles, but to seek other fields, and toil on in the Master's vineyard while life and strength endure. It is to be feared that loose views are too prevalent on this subject, and that many preachers, truly called of God, either through discouragements or enticements, prematurely discontinue a most important sacred function, which they should

Preaching of constant obligation.

"Only with their lives lay down."

As desertion is a military crime of the highest magnitude, so an abandonment of the ministerial

* Matt. x, 23.

vocation without the clearest indication of the divine will should be regarded as a capital error, if not a crime against Him by whom the minister was called with a holy calling, from the just claims of which nothing less than the authority of the captain of his salvation can absolve him.

A true ministry may be maintained by the use of either function.

While it may be conceded that *full* proof of the ministry can only be made in the joint exercise of the two functions of preaching and the pastoral care, it is not conceded that the disuse, for sufficient reasons, of either one of these functions necessarily invalidates the essential character of a true ministry. Indeed, it will often occur in the practical work of disseminating the gospel and establishing the Church that one of these duties is in the ascendant, while the other is suspended for a longer or shorter period. The necessity for their combined or parallel discharge does not always exist. In every country, and, it may be said, in every community where the gospel is introduced, there is a period of missionary effort in which preaching is the principal, if not the sole duty of Christian ministers. Attention must be aroused, interest awakened, consciences quickened, and souls converted before the work of a pastor can properly be inaugurated. But, following such results, pastoral effort rises to supreme importance as a means of gathering in the fruits of the gospel harvest. Thenceforward, during the whole existence of the Church established, both duties may run parallel and be strictly essential to each other.

The ultimate rather than the primary order of pas-

toral labor in the Church is indicated by the New Testament record. The whole period of our Lord's earthly ministrations was that of preparatory and missionary effort, and the pastoral office was not definitely established till near its close, while that of preaching was appointed at its beginning. It was during the last six months of Christ's public ministry that the Savior distinctly illustrated to his disciples, then somewhat prepared to understand it, his own character as the good SHEPHERD who was to lay down his life for the sheep.* At that period and in that manner he identified himself with the ancient prophecies which had declared that the Messiah should "feed his flock like a shepherd," "gather the lambs with his arm and carry them in his bosom," "seek out his sheep and deliver them," "seek that which was lost," "bind up that which was broken," "strengthen that which was sick," "feed them with judgment," and "be their shepherd."† It was not till the night before his betrayal that the Savior instituted the Holy Eucharist and commanded its perpetuation in the Church, and not till after his resurrection that he gave to his disciples, through Peter, the urgent and comprehensive command, "feed my lambs," "feed my sheep," commands speedily and significantly followed by the great commission, "Go TEACH all nations, BAPTIZING them in the name of the Father, and the Son, and the Holy Ghost."

Appointment of the pastoral office.

Institution of the ordinances.

When our Lord sent forth his disciples on a mission of evangelization he sent them two by two,

*John x. †Isaiah xl, 11; Ezek. xxxiv, 12, 23.

thus indicating that in the early stages of evangelical labor a plurality of preachers is needed. In like manner the apostles, in their more important missionary tours, went not singly, but accompanied by one or more assistants. Thus Peter and John were associated together, also Paul and Barnabas; and when the latter two separated at Antioch, Barnabas took Mark and sailed into Cyprus, and Paul chose Silas and went through Syria and Cilicia confirming the Churches. Modern efforts for the propagation of Christianity, whether in pagan nations or in nations nominally Christian, illustrate a similar necessity for a preponderance of evangelical rather than pastoral labor up to the time when Churches become established. After that, a single pastor can take the oversight of a flock that has only been gathered by multiplied labors, in which preaching predominated. Thus, in the progress of time and in the development of Christian institutions, ministerial labor becomes legitimately subdivided. This principle was recognized by the apostles in their demand for the appointment of deacons to relieve them of a part of their previously accepted duties, also in their subsequent ordination of elders for the confirmation of believers and the administration of the sacrament. So in modern times by the progress of Christianity and the multiplication of Christian agencies new departments of labor are created. Thus the wide extension and convenient maintenance of Christian missions requires more or less persons to devote their time and energies specially to the collection and disbursement of funds

Occasions for the division of ministerial labor.

and the direction of missionary affairs. The establishment and conduct of educational institutions in the interests of the Church devolves upon some ministers the duty of arousing the liberality of Christians to found such institutions, and upon others that of imparting or superintending instruction. In like manner the proper enlistment of the press in the service of Christianity makes it necessary for some ministers to become translators of the Scriptures, editors of periodicals, and authors of books, to an extent incompatible with a pastoral charge. But should such persons therefore renounce the ministry of the gospel? Evidently not. Their work may be exceptional in form, but none the less real in purpose or result. Unless it has the latter character it should never be undertaken, or, if undertaken and found to disappoint expectations, it should be resigned, since no one conscious of being called of God to the ministry and having taken upon himself solemn vows of ordination should consider himself at liberty to accept any engagement that will inhibit his exercise of the gospel ministry at least as a faithful preacher of the word. Whatever, in any subordinate or auxiliary vocation, he may do on week-days, he should devote his Sabbaths, as extensively as possible, to preaching the word, either as an aid to laborious pastors, or in gathering new congregations. If no field for such labors seems to lie open before him he should seek to open one, which will rarely be found impossible. Effort may often be necessary to find congenial and practicable fields of usefulness, but it is not to be believed

God's Sabbath affords special and ever-recurring occasions for preaching.

that God ever calls redundant laborers into his moral vineyard. There is room for all to work, and need for the utmost diligence of all. How culpable, then, the inactivity or love of ease by which many stand in each other's way, or bury in the ground the most valuable talent they possess! How wrong, too, any system of Church administration which, for the pomp of ceremony or Church parade, monopolizes a retinue of ecclesiastics who, scattered abroad, might individually preach the gospel to the poor!

Although it is not the object of this volume to set forth in detail the magnitude and responsibility of the preaching office, but rather that of the pastoral care, yet even in this connection justice to the scriptural idea demands that preaching should be set in its true and ever-important light. It is in no case to be ignored or subordinated. Hence no countenance should be given to erroneous theories as to its place in the Christian system.

Erroneous theories.

Of such theories one is that in which the administration of the sacraments is held to be the great and central function of the Christian ministry, to which preaching is merely an auxiliary, or perhaps a fitting pendent as a postil to a mass. This theory underlies the practice of the Roman Catholic Church, and, in fact, of ritualists of all grades. Another, which is but a modification of the former, has been adopted by some Protestant writers who, by the error of regarding the pastoral office as the equivalent of the whole Christian ministry, practically make preaching merely a branch of pastoral duty. This theory tends to displace preaching from its true place

in the Christian scheme, without really enhancing the dignity or responsibility of the pastoral office. Distinct from both these theories, the true view, as already indicated, is that preaching and the pastoral care are co-ordinate functions of one and the same ministry. Each is correspondent to the other, whether both are united in the ministry of one individual, or whether the two are separated and more or less distributed in the aggregate ministry of the Church.

True theory of the preaching office.

Let preaching, then, be ever understood to have a high and intrinsic importance, whether regarded by itself or in its relations to the pastoral office. Various considerations confirm this view of preaching as that which should be exemplified by all true ministers of Christ. The following are suggested:

1. *Its universal adaptation.* Preaching contemplates equally the cardinal objects of the Christian ministry and the moral wants of humanity. As the Savior of the world was pleased to reveal himself in the character of the incarnate Word, so the word of his grace is designed and appointed for a world-wide proclamation. Human speech, by Christ's appointment, was made the grand agency of propagating divine truth for the universal conquest of human hearts. Hence, in every nation and in all circumstances, able ministers of the New Testament are wanted to proclaim the unsearchable riches of Christ, by diligent spiritual ministrations and manifestations of the truth commending themselves to every man's conscience in the sight of God.

2. *The moral and perpetual obligation of the preaching office.* Preaching is no respecter of persons. It has a message alike for the high and the low, the rich and the poor, the learned and the unlearned, the good and the bad. Nevertheless, its utterances should be discriminating. It should have a timely word for every individual, and the preacher should be so thoroughly prepared and so self-possessed as not to be abashed at the presence of any man in his audience. Dealing specially with the consciences of men, and aiming supremely at the salvation of their souls, the preacher should never cease to regard himself as an embassador for Christ, sent forth to entreat men to be reconciled to God. Nevertheless, knowing his openness to criticism, and the possibility of his message being disarmed of its power by feeble conceptions of truth, or its unskillful utterance, he should omit no means of qualification, and no urgency of prayer for the assistance of divine grace, that he may be enabled "rightly to divide the word of truth."

True evangelism aggressive.

The discharge of this branch of ministerial duty is not conditioned on the accident of a call from some organized Church or congregation. If God calls, his ministers should preach, whether "men will hear, or whether they will forbear." Hearers are more easily found than pastorates, and yet earnest preaching is the most effectual means of establishing pastorates where they have had no previous existence. It is an apostolic ambition, upon which God puts especial honor, to preach the gospel "in regions beyond," or outside of Christian occupation, "not boasting in another man's line of

things made ready to our hand."* Hence, every Christian minister, young or old, who is not occupied in a pastorate, without standing idle, and lamenting "no man hath hired me," should go forth and seek some field in which he may sow the seed of the kingdom—some neglected neighborhood, some abandoned community, some frontier settlement, some prison, some almshouse, some hospital, in which he may point perishing souls to "the Lamb of God, that taketh away the sin of the world." If in such fields of labor it is impossible for him to live of the gospel which he preaches, if he is compelled during the week to minister to his own necessities and those of persons dependent upon him by secular or other occupations, still he has the Lord's day in which to work for God. Every Christian Sabbath brings to him, as well as to a pastor, an appointed time for preaching. His responsibility is to find the place and discharge the duty to as many as will hear him. Here, it should be remembered, that the most laborious duties of the pastoral office have to be performed on week-days, and that preparation for the pulpit must be made in portions of time that can be redeemed for that object. Here is the crucial test of personal diligence—to do the one work well, and not to leave the other undone. If, moreover, the same diligence in redeeming moments for religious studies and meditations be maintained by those whose week-days are necessarily occupied with miscellaneous or secular duties, their profiting in increasing qualifications for the

Fields of labor should be sought.

Pastoral work belongs chiefly to week-days.

* 2 Cor. x, 16.

preaching office might also appear unto all men. When, therefore, a minister finds his lot temporarily or permanently cast outside of a pastorate, while he may not rejoice at his immunity from the interruptions and multitudinous cares inseparable from the faithful discharge of pastoral obligations, he should earnestly endeavor to profit by that immunity, using all diligence, in all spare moments, to secure, by all available means, a higher fitness both for present and for future usefulness. Thus, whether in youth, middle life, or old age, the truly called minister of Jesus Christ, in whatever circumstances he may be providentially placed, should count it his honor, his joy, and his perpetual obligation to preach the gospel to the extent of his opportunity and ability. In this manner, many faithful and truly apostolic men, who have never been pastors, have been efficient evangelists, and have maintained themselves while freely dispensing the gospel to others, and greatly aiding in the extension of the truth and in the multiplication and strengthening of Christian Churches.

The word of God not bound.

That system of pastoral division of territory and of exclusive jurisdiction, by which only an official pastor is permitted to preach within certain boundaries, has no countenance from Christ's precepts, from apostolic example, or from the reason of things. While a just respect should be maintained for the Christian pre-occupation of any field, and while proselytism should be despised and avoided, yet an earnest preacher should consider himself commissioned to imitate his divine Master in seeking to save them that are lost or perishing in sin, wherever

they may be found. Thus, he should aim to illustrate the spirit of the great commission which directs ministers to GO "into all the WORLD and preach the gospel to every creature." The spirit of this command is missionary and diffusive, in the highest degree, and it can only be exemplified by self-denial and cross-bearing, both on the part of ministers and Churches. Considering the universal applicability, and the perpetual force of this command, we may infer it to be the divine will that the number of preachers in the Church should exceed that of pastors. It is, therefore, neither scriptural nor evangelical for Churches to withhold ordination from all who are not previously chosen or appointed to a pastorate. Rather it should be regarded as the true policy and the just responsibility of Churches to commission all who are truly called of God to preach the gospel, while all who are thus called and commissioned should regard the sacred office as of life-long obligation, and not to be laid aside or disused at convenience. If indeed called to be soldiers of Jesus Christ, they should remember that "there is no discharge in that war," and also that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

Ordinations should not be confined to pastoral incumbents.

The Church of England, amid many canons, of little scriptural validity, has this one, the 76th, which is conceived and expressed in accordance with the true spirit of ministerial obligation:

"*Ministers at no time to forsake their calling.* No man being admitted a deacon or minister shall from thenceforth voluntarily

relinquish the same, nor afterward use himself in the course of his life as a layman, upon pain of excommunication."

The proper theory of lay ministration will be considered in another connection. At this point it is sufficient to have shown that the preaching office is not only separable from that of the pastorate, but of constant obligation during the life, health, and religious fidelity of its subject; and that by the faithful discharge of this one branch of ministerial duty, if the other is not allotted to him, a Christian minister may maintain a good conscience, and fulfill the essential requirement of the divine call.

Ordination contemplates preaching as well as pastoral care and ministration.

It remains to be noticed that ministerial ordination has reference to preaching as well as to the administration of the sacraments. Christ himself "ordained twelve, that they should be with him, and that he might send them forth to preach."* Matthias was "ordained to be a witness" with the apostles "of the resurrection of Jesus."† Paul declares himself to have been "ordained a preacher and an apostle, a teacher of the Gentiles,‡ in faith and verity." Having reference to the special character of his mission to the Gentiles, although recognizing his power to administer the ordinances, the same apostle affirmed to the Corinthians, that "Christ sent him not to baptize, but to preach the gospel." Immediately after the ordination of the seven deacons we have a record of the effective preaching of Stephen, and subsequently of the faithful labors of Philip as an Evangelist.

The practice of ordination to the Christian ministry

* Mark iii, 14. † Acts i, 22. ‡ 1 Tim. ii, 7.

has been retained in the Church from age to age. But unhappily, respecting this as in reference to many other subjects, erroneous theories crept into the ancient Church, and led to gross corruptions in practice. Of these it is sufficient to instance that of forced ordinations.

Early corruptions.

"Anciently," says Bingham,* "while popular elections were indulged, there was nothing more common than for people to take men by force, and have them ordained against their wills. For though many men were too ambitious in courting the preferments of the Church, yet there were some who ran as eagerly from them as others ran to them; and nothing but force could bring such men to submit to an ordination. Ecclesiastical history furnishes many instances of this, including some who were plainly ordained against their wills. It was a common practice in those times for persons, that fled to avoid ordination by their own bishop, to be seized by any other bishop to be ordained by them, and then returned to the bishop from whom they were fled." "Nor was it any kind of remonstrance or solicitation whatsoever which the party could make that would prevent his ordination in such cases, except he chanced to protest solemnly upon oath against such ordination." To hinder this protest, cunning and violence were employed. At the ordination of Macedonius by Flavian, Bishop of Antioch, "they durst not let him know what they were about till the ceremony was over; and, when he came to understand that he was ordained presbyter, he broke forth into a rage." Paulinianus, Jerome's brother, fled from ordination, but Epiphanius caused his deacons to seize him, and to hold his mouth, that he might not adjure them in the name of Christ to set him free. "Such ordination stood good, and was accounted as valid as any other."

Forcible ordination.

Even when in the following age the sentiment of the Church was so far modified as to permit deacons and presbyters, ordained against their wills, to "be set at liberty as if they had never been ordained," bishops were excluded from this reasonable provision. "Though the imperial law gave liberty to all inferiors, so

* Antiquities of the Christian Church, Book IV, chap. vii.

ordained, to relinquish their office that was forced upon them, if they pleased, and betake themselves to a secular life again, yet it peremptorily denied the privilege to bishops, decreeing that their ordination should stand good, and that no action brought against their ordainers should be of force to evacuate or disannul their consecration."

Thus the "indelible mark" would stand, however unwilling or immoral the man that had received it. It is easy to perceive that such abuses had their root in the materialistic idea of the descent of ministerial grace and authority through tactual succession. Yet the tolerated existence of such abuses in connection with the origin and diffusion of the lineal succession theory has added historic demonstration to the glaring absurdity of the theory itself. However at variance with all spiritual conceptions of Christianity, that theory has proved itself adapted to spread throughout periods of declining and extinct spirituality, and unhappily it still prevails as the basis of much error in portions of nominal Christendom. While the evils that have grown directly out of it are numerous, it seems also chargeable with that extreme reaction by which some have rejected not only the rite of ordination, but also the sacraments themselves, and even the ministerial office.

Excepting those who receive the opposite and erroneous theories alluded to, great practical unity of sentiment prevails in modern Churches respecting the character and significance of ministerial ordination. The minor variations recognized among the principal Protestant Churches do not materially conflict with the following points, in which, on the basis of scriptural precedent, they all concur:

1. Ministerial ordination is a solemn and responsible act of the Christian Church, designed for the safeguard and perpetuation of its ministerial functions.

2. It is conditioned upon evidence of the precedent call of the Holy Spirit received by its individual subject.

3. It recognizes and sanctions the two great and co-ordinate functions of the ministerial office, viz.: (1.) The duty of preaching. (2.) The pastoral care, inclusive of the administration of the sacraments.

A few extracts from our Church ritual will show how definitely the two functions treated of in this chapter are contemplated in the forms of ministerial ordination:

PROFESSION AND VOWS OF THOSE WHO ARE ADMITTED TO THE ORDER OF DEACON.

Ques. "Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?"

Ans. "I trust so."

Ques. "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?"

Ans. "I do believe them."

Ques. "Will you diligently read or expound the same unto the people whom you shall be appointed to serve?"

Ans. "I will."

"It appertaineth to the office of a deacon to assist the elder in divine service, and, especially, when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures, to instruct the youth, and to baptize; and, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Ques. Will you do this gladly and willingly?"

Ans. "I will do so by the help of God."

EPISCOPAL CHARGE.

"Take thou authority to execute the office of a deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same."

The vows of an elder recite with still greater detail the duties of faithfully ministering "the doctrine, sacraments, and discipline of Christ:"

When those vows have been publicly and solemnly taken "the Bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying,

"The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the word of God and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

"*Then the Bishop shall deliver to every one of them kneeling the Bible into his hands, saying,*

"Take thou authority, as an elder in the Church, to preach the word of God and to administer the holy sacraments in the congregation."

Persons who have taken upon themselves these solemn vows and have accepted these impressive charges, or who contemplate doing so, can not be too studious of their meaning or too sensible of the weight and continuity of obligation they impose.

CHAPTER V.

SPECIAL CHARACTER AND RESPONSIBILITY OF THE PASTORATE.

THUS far the Christian ministry has been considered in its aggregated or integral character. Nevertheless, its leading functions have been shown to be separable into two important classes, each of which, in a thorough discussion, calls for separate, though not exclusive treatment. Corresponding to the general design of a treatise heretofore published on "The True Theory and Practice of Preaching," it is now proposed to develop the essential character, relations, and bearings of the pastoral office. As the former treatise did not ignore pastoral obligations, so the present will claim preaching as an important, indeed an essential, agency of complete pastoral success.

Preliminary views.

In its intrinsic character the Christian pastorate is an office of oversight, of moral guardianship, and of spiritual counsel. It was not till the coming of Christ that the office of a religious pastor was fully illustrated. Neither the term nor the idea was ordinarily applied to the priests or prophets of the Old Testament. In the prophecy of Jeremiah the term is thus applied in a few instances. One of the most remarkable is that which declares, "Woe be unto the pastors that destroy and

scatter the sheep of my pasture, saith the Lord." This denunciation is immediately followed by a striking prediction of opposite results under the glorious reign of the Messiah: "And I will gather the remnant of my flock out of all countries whither I have driven them, . . . and I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. xxiii, 1–4.

In accordance with prophetic declarations, Christ appeared and represented himself as the Good Shepherd, who knows his sheep, and is known of his. Most strikingly did he set forth the difference between the true shepherd and the hireling, and witheringly did he rebuke the unfaithful Jewish teachers when he said, "All that ever came before me are thieves and robbers, but the sheep did not hear them." In various ways did the Good Shepherd not only indicate his own character, but the corresponding relation which his people sustain to him. The most endearing terms by which he spoke of them had reference to this relation. When he would comfort his disciples against the gloom of impending sorrow and trial he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." When he gave through Peter his final charge to the twelve he said, "Feed my lambs," "feed my sheep." The several passages in the Acts of the Apostles, and also in the Epistles, in which the Church is denominated "the flock" recognize the pastoral relation either of the Chief Shepherd or of under-shepherds appointed to represent him. The

office thus introduced and established contemplates the special service of the Redeemer of the world. From it we see that, in addition to the general providential care which God exercises over mankind, he specially provides for the spiritual welfare of his children.

The chief duties of the pastoral office may be summarily indicated in three words—*feed, guide, guard.* The first work of the Christian pastor is to "feed the flock over which the Holy Ghost hath made him overseer!" In order to do this he must diligently and daily gather the manna sent down from heaven. He must break and distribute to the multitude the loaves which Christ has blessed. He must faithfully dispense the word of life. He must perseveringly teach from the sacred desk and from house to house. In order to do this work properly he must comply with the exhortation of the apostle, "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." But as the flock is passing through an enemy's country it requires to be led and guided by one who knows the perils of the way, and who, amid all the fascinations of the tempter and all the allurements of the broad road that leads to death, will unswervingly pursue the narrow path. What a woe belongs to the blind or unfaithful guide who leads the flock astray or causes its members to be lost in the wilderness of error or of sin! Inasmuch, also, as the flock is often assaulted by "the wolf of hell," under various guises and with various weapons, it is the duty of the faithful pastor to stand guard as a

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sentinel upon the watch-towers of Zion, to furnish both alarm and defense in the time of danger. In accordance with this idea, the ordination vow of every bishop and elder of our Church pledges him to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, as need shall require and occasion be given."

Since the establishment of Christianity in the earth, and wherever it has extended, the pastoral office has been recognized, although its exercise has been attended with more or less variations, as different systems of Church polity have prevailed. While it might be interesting, and perhaps profitable, to trace the variations of pastoral authority and custom through different ages and countries, still it is more important to ascertain the proper claims and responsibilities devolving upon Christian pastors at the present time and in our own country. Without alluding to minor differences, it is obvious that pastors are very differently circumstanced in Churches organized under the voluntary system from those appointed over Churches in union with states, of whatever form of government. In the latter many of the duties of the clergy are defined by civil law, and their authority is prescribed and controlled by temporal power. Besides, pastoral appointments are made through personal or political patronage, without reference to the will of the people.

But under the voluntary system the pastoral office

over any given flock is the result of a free choice, or of spiritual affinities which render its exercise a mutual joy and advantage, provided it be exercised with fidelity and discretion. While in the United States of America the conventionalities of ancient and foreign custom have little weight, yet in no country of the world is true merit more respected, nor have earnest Christian ministers any wider or more promising field for religious effort. This state of things is favorable to the development of a high standard of pastoral character; and, although distinguished by numerous advantages that have resulted from the progress and influence of Christianity, it is similar, in many respects, to the condition of the early Church in the days of its primitive purity and power. Neither the apostles, elders, or bishops of the New Testament Church had presentations to livings, benefices, advowsons, or endowments of any kind. They, indeed, recognized the principle that those who preached the gospel should live of the gospel, but, failing of a necessary support from the Churches which they founded and served, their own hands ministered to their necessities, nor would they suffer themselves to be a burden to any. In this way, though poor, they made many rich, and by the willing sacrifice of themselves they laid the foundations of Churches wherever they could find access for the truth. From numerous expressions in the inspired epistles we learn that the apostles themselves relied solely on divine grace and their own moral and spiritual influence for the power they sought to wield in behalf of the souls of

New Testament Churches voluntary.

men. They recognized their appointment to be of God; nevertheless they only claimed reverence and estimation for their work's sake. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v, 12, 13. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. xiii, 7.

Assuming, then, that the condition of the voluntary Churches of America in the full religious liberty they enjoy is favorable to the exercise of the pastoral office according to its scriptural design, it becomes important to learn from the Holy Scriptures what that design is.

In considering this subject attention may be given to, 1. *The pastoral character of the Messiah as foreshadowed by prophecy.*

"He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isaiah xl, 11. "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and be their shepherd." Ezek. xxxiv, 23.

Without accumulating quotations of this class, we may consider, 2. *The developed character of Christ as the chief Shepherd of God's spiritual fold.*

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." "I am the good shepherd: the good shepherd giveth his life

for the sheep." "I am the good shepherd, and know my sheep, and am known of mine." "I lay down my life for the sheep." "There shall be one fold, and one shepherd." "Therefore doth my Father love me, because I lay down my life that I might take it again." "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." John x, 7, 11, 14–17, 27, 28.

Thus our Savior not only recognized his own pastoral character, but he explained and illustrated it by allusions to his impending sacrificial death, which had also been the burden of prophecy. In reference to this crowning end of Christ's earthly mission the prophetic figures had also designated him as "a lamb brought to the slaughter." Isaiah liii, 7; Jer. xi, 19. This additional figure, based at once on pastoral life and sacrificial customs, took a strong hold upon the Oriental mind. Hence the significant exclamation of John the Baptist when he identified Jesus as the manifested Messiah: "Behold the Lamb of God, which taketh away the sin of the world!" "Again, the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" John i, 29, 35, 36.

Following the crucifixion, the two great pastoral images of fulfilled prophecy, namely, of the shepherd and the lamb, became naturally blended in the Christian mind. Thus, the chief Shepherd of Israel was seen to have been "the Lamb of God slain from the foundation of the world," who also, as the exalted

Savior, would in due time appear again to bestow a crown of glory upon each one of his faithful servants. 1 Pet. v, 4. Thus the term Lamb, at once indicative of spotless purity, and of the vicarious sacrifice provided for "a world of sinners lost," came to be one of the most endearing appellations of the risen Savior, associated also with the attributes of a Shepherd caring for his flock, and of a King seated upon his throne of power. Witness various expressions of the Revelation. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." "And I beheld, and I heard the voice of many angels round about the throne, . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. v, 6, 11, 12. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . . He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Rev. vii, 9, 10, 14–17.

The blending of allusions to royal and pastoral life was in harmony with the history of David, the shepherd king, and one of the most prominent types of Christ. Who can fail to see its beauty and its force in illustrating the duty and constant care of a good shepherd to feed, lead, and guard his flock? Not only will he protect them from marauding wolves, but from the heat of the burning sun. Other quotations will show how the sheep of the great Shepherd are to be distinguished.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Rev. vii, 2, 3. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads." Rev. xiv, 1. No possible combination of expressive figures could more strikingly indicate the glories of redemption than these by which the sympathetic Shepherd and the spotless suffering Lamb are forever united in the one character of the promised Redeemer. But the pastoral idea is still further intensified in those figures of the Revelation in which the Church, the flock of the great Shepherd, is also represented as "the bride, the Lamb's wife." "And there came unto me one of the seven angels, . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy

Jerusalem, descending out of heaven from God." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi, 9, 10, 22, 23.

In the following and concluding chapter the description of the new Jerusalem culminates in a statement of the object for which the holy city is appointed, namely, to be the eternal home of the Redeemer and the redeemed. "The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." Rev. xxii, 3, 4. Thus it appears, that in the everlasting kingdom of our Lord Jesus Christ there will be an exact correspondence between those who "are written in the Lamb's book of life" and the souls upon whom the name and the moral image of Jesus are inscribed.

From out of this marvelous imagery the plainest and most profitable lessons of instruction may be derived. (1.) Christ, as the chief Shepherd, is the proprietor of the flock ransomed by his atoning blood—"the blood of the Lamb." (2.) As the shepherd marks each member of his flock with his own name, or some distinguishing character, so each believing heart needs to receive the seal of the divine adoption, the impress of the eternal name. (3.) It is the office and work of Christ's under-shepherds, while feeding, leading, and guarding his flock, to impress this sacred name and character upon every one of its members.

Attention may now be given to, 3. *The Savior's appointment of Christian pastors as his under-shepherds.*

As one of the preparatory agencies for the introduction of Christ's kingdom upon earth the Jewish Scriptures abounded in allusions to pastoral life, in which the people of God were represented as his flock, and their appointed teachers as pastors. See Ps. lxxvii, 20; lxxviii, 52; lxxx, 1; Zech. ix, 16; x, 2, 3. Our Savior repeatedly employed similar allusions, with the same significance. He said of himself, Matt. xv, 24, "I am not sent but to the lost sheep of the house of Israel." In his primary commission of the twelve disciples he said, "Go to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand." Subsequently he uttered his memorable discourse on the shepherd and the sheep, already referred to, and reported so graphically in the 10th chapter of John, and identifying him as the true Shepherd, who would lay down his life for the sheep. When he had gathered around him a small company of disciples, the nucleus of the infant Church, he said to them, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Luke xii, 32. He also, in due time, charged his trained disciples with the pastoral care of that same flock. Nothing could have been more significant or impressive than the Savior's thrice-repeated injunction to Peter, as a representative apostle, "Feed my lambs." "Feed my sheep." John xxi, 15, 17. Given as this solemn and reiterated charge was, after his resurrection from the dead, and prior to his glorious ascension, it stands out as the crowning obligation of

all true Christian ministers, and the perpetual test of their personal love of the Savior himself. After such a summary and emphatic declaration from the lips of the Savior, enjoining upon his ministers the office and duty of pastors to his Church, it was not necessary for him greatly to multiply words or precepts of the same significance. And yet in this closing command to his disciples, usually denominated "the great commission," the pastoral idea is made prominent—indeed, its embodiment in that final and authoritative utterance may justly be considered the culmination of his earthly ministry. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." If this command was missionary in its character, it was none the less pastoral. So long, then, as it shall remain the duty of the Church to evangelize the nations, it will be a corresponding duty to provide for them wholesome religious instruction, and the divine ordinances at the hands of duly appointed pastors.

4. *The apostolic idea of the pastoral office.*

Although the apostolic age was a period of missionary labor, yet the apostles, from the first, recognized their pastoral responsibility, and illustrated their high conceptions of it in all the inspired epistles they wrote. Witness the charge of Paul to the elders of Ephesus. "Take heed therefore unto yourselves,

and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch!" Acts xx, 28–31. The Pastoral Epistles to Timothy and Titus, already referred to and quoted, on pages 66–9, are a standing proof of the large share of attention given to this subject by the apostle to the Gentiles in the instructions he has left on record for ministers and Churches.

Peter, also, in his Epistles General, shows how faithfully he remembered, to the end of his earthly career, the thrice-repeated injunction of his risen Lord. "The elders which are among you I exhort: . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 1–4.

In addition to the direct employment of pastoral figures to illustrate pastoral duty, the apostles give many significant illustrations of the same idea in other forms.

Consideration will now be given to several important appellations, besides that of pastors, applied by the apostles to themselves and their Christian co-laborers, the under-shepherds of their common Lord.

1. *Teachers.* The historic order of ministerial development is clearly indicated in the oft-quoted passage, Eph. iv, 11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The apostolic office, being primary and associated with prophetic gifts, prepared the way for the general dissemination of the gospel by a more numerous company of evangelists, following whose labors pastors and teachers came to be a permanent necessity, and were accordingly provided by the great Head of the Church. The coupling of the terms pastor and teacher together in this connection is in itself a comment on the meaning of both. It shows that the pastor is to feed his flock with intellectual and spiritual food, while as a religious teacher he is to communicate the saving knowledge of the Son of God as a means of edifying, singly and collectively, the body of Christ.

The Christian pastorate, then, is a teaching office. Christ himself was a teacher sent from God, and in that respect a prototype of every true pastor appointed for his Church. The apostles taught, as an important function of their early ministry. Even though persecuted for so doing, "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts v, 42.

When the apostle Paul enjoined upon Timothy the duty of committing the ministry of the gospel to worthy successors, he employed this language: "The things that thou hast heard of me among many wit-

nesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii, 2. In this precept two grand requisitions are made as essential to ministerial character: 1. Faith, a moral and spiritual qualification. 2. Ability to teach, a qualification resulting from natural gifts, proper cultivation, and experience.

While the value of faith as a means of personal salvation can not be overestimated, yet not all men who possess it are capable of becoming public instructors. The apostle Paul most forcibly inculcates diligent effort to acquire knowledge as an essential means of preparation to teach. "Thou therefore which teachest another, teachest thou not thyself?" Rom. ii, 21. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii, 15. The capacity of teaching, then, may be both acquired and improved. Hence ministers are answerable, in a high degree, for its possession, its cultivation, and its use.

Nevertheless, in order to teach divine truth effectually, there must be a sincere dependence on the aid of divine grace and wisdom. The apostle Paul illustrates this in several striking passages: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament." 2 Cor. iii, 5, 6. "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain." 1 Cor. xv, 10. "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Eph. iii, 7.

Peter also teaches the same doctrine: "If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." 1 Pet. iv, 11.

Not only is the religious teacher required to cultivate knowledge and a sound understanding, as a means of discharging properly his pastoral obligations, he is also held responsible for the correctness of his doctrine (teaching), and expressly forbidden to teach any other doctrine than the commandments of God. 1 Tim. i, 1–3; Gal. i, 8, 9.

The apostle Paul's suggestions on this subject are numerous and definite: "Speak thou the things that become sound doctrine." "In doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned." Tit. ii, 1, 7, 8. "Be not carried about with divers and strange doctrines." Heb. xiii, 9. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv, 29. The apostle John records a striking admonition against doctrinal apostasy. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John, 9. Isaiah, in the olden time, had anathematized "the prophet that teacheth lies;" and our Savior, in his day, had shown the vanity of "teaching for doctrines the commandments of men," and illustrated its consequences by his word-picture of the blind leading the blind, and both falling into the ditch. Matt. xv, 8, 14. The apostle Peter faithfully warned

the Church against "false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1. Such warnings against doctrinal error and its consequences suggest the fact that an important part of the duty of the faithful pastor is to warn and admonish those committed to his care against the corruptions that are in the world through lust and sin; "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i, 28. Thus, in an important sense, Christian pastors are also,

2. *Watchmen.* "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account." Heb. xiii, 17. The idea of watchfulness for souls had been strikingly illustrated in connection with the prophetic office among the Jews. "I set watchmen over you, saying, Hearken to the sound of the trumpet." Jer. vi, 17. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezek. iii, 17, 18. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezek. xxxiii, 6.

Our Savior himself, with the greatest emphasis, enjoined upon his disciples watchfulness, and watchfulness accompanied by prayer, as a means of escaping temptation. Mark xiii, 37. The apostles reiterated the command, "Let us watch and be sober." 1 Thess. v, 6. "Be ye therefore sober, and watch unto prayer." 1 Peter iv, 7. Paul, also, in the last epistle written by his inspired pen, specially enjoins watchfulness on Timothy as essential to the accomplishment of his ministerial work. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv, 5.

The human mind can not grasp a higher sense of responsibility than that with which the watchman for souls is invested. He recognizes himself and should be recognized by his flock as, in an important sense, his brother's keeper. The care of souls rests upon him as an anxiety for which he can have no relief but in their salvation. Yet how has this sacred idea been trifled with in the perfunctory discharge or habitual neglect of pastoral duties, and in the buying and selling of curacies.

3. *Overseers.* Oversight is the essential quality of a true episcopal office. True pastors, according to St. Paul, are made overseers of the flock of God by the Holy Ghost. Peter also enjoins the duty of oversight, not by constraint, but willingly, and thus teaches that pastoral oversight is not that of a taskmaster lording it over God's heritage, but rather that of the tenderest and most disinterested solicitude for the welfare of each member of the flock. It is the solicitude of the nurse for her charge. "We were

gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us." 1 Thess. ii, 7, 8.

4. *Fathers.* The apostolic tenderness and solicitude rose higher than even that of the nurse, and became parental. "Ye know how we exhorted, and comforted, and charged every one of you as a father doth his children." 1 Thess. ii, 11. Again the same apostle says to the Corinthians: "My beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv, 14, 15. Paul also enjoins upon Timothy filial respect toward elders in the Church. "Rebuke not an elder, but entreat him as a father." 1 Tim. v, 1. Few ideas are more beautiful than that of a pastor attaining parental influence over his flock, and of his people gladly according to him parental oversight of their most sacred interests.

The Greek and Roman Churches apply the term to all who assume the clerical office, and in so doing indicate what the office and its possessor ought to be. There is reason, however, to think that the apostolic idea of spiritual fatherhood as an attribute of the pastoral office is less comprehended in those old and spiritually dead Churches than in the living Churches of Protestant countries. On the part of the people there is a greater appreciation, amounting, indeed, to a superstitious reverence for the clerical office, but on the part of the clergy, priests so-called, lax views

of spiritual experience and obligation, and still looser practice. Happy would it be if the character of the true Christian father were exemplified by ministers of every branch and family of those that profess and call themselves Christians.

The apostle Paul still further illustrates pastoral duty by his employment of agricultural and mechanical terms in reference to the labor which ministers are required diligently to put forth in the work of the Lord. According to his impressive statement in the third chapter of first Corinthians, all true ministers are "laborers together with God." Some plant, some water, but God giveth the increase. "Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." Verse 8. Dropping this figure of husbandry, the apostle proceeds to treat of the Church as "God's building," and of ministers as,

5. *Builders.* "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." 1 Cor. iii, 10–15.

In this language of the inspired apostle the responsibility of the minister as a builder for God is strikingly set forth. Human souls, edified (built up) with divine truth, will form a glorious temple to the praise of the divine goodness; but, treated with the untempered mortar or the worthless material of human devising, they perish in the hour of trial and become a ruin, while the souls of their attempted builders suffer loss and are exposed to eternal jeopardy from their unwise proceeding. On the other hand, what a glorious privilege it is to build for God on the everlasting foundation laid in Zion! Here redeemed mortals may build for eternity, rearing structures of Christian life and character which the tooth of time can not corrode and the fires of the judgment can not burn.

6. *Stewards.* Kindred to the idea of the Church as God's building is that of ministerial stewardship in the temples which they labor to rear. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." 1 Cor. iv, 1, 2.

As fidelity is the crowning excellence in the character of a steward, so a spotless fidelity is essential in administering the affairs of God's house or building, the Church. The pastor needs to be faithful in all his duties—in warning every man and teaching every man, in rebuking and exhorting with all long-suffering and doctrine, as well as in study and in prayer—that, as a man of God, he may be perfect and thoroughly furnished unto all good works. Christ is

referred to in the Epistle to the Hebrews as a model of fidelity—"a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. ii, 17; iii, 1, 2. The term faithful is applied in the New Testament to various approved ministers and apostles as indicating one of the most commendable traits of character. "Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ." Col. i, 7. "Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things." Eph. vi, 21. "I have sent unto you Timotheus, who is my beloved son and faithful in the Lord." 1 Cor. iv, 17. "I [Paul] give my judgment as one that has obtained mercy of the Lord to be faithful." 1 Cor. vii, 25.

With such examples for his guidance and encouragement, the modern pastor may also hope, through the divine mercy and grace, to become a faithful steward in whatever pertains to his responsibilities to God and the Church.

In all the foregoing diversified expositions of pastoral duty, responsibility appears co-extensive with obligation. It may be added that pastoral responsibility is intensified by two great considerations: (1.) The divine appointment of the pastoral office. (2.) The nature of the work committed to it, viz.: the moral and spiritual guardianship of immortal souls. In whatever light regarded, the pastoral office may

be seen to devolve on its possessor responsibilities of unsurpassed magnitude and importance. It is not an office of ceremony, but of work, (διακονίαν, service—2 Cor. iv, 1,) of trust, of care, of parental solicitude, of architectural skill as a builder of the Church on the rock Christ Jesus, and of religious faithfulness in things pertaining to God, whether relating to time or to eternity. Such a work transcends all comparison with merely human or secular engagements.

The pastoral office has thus far been considered in the light of a personal agency, and as such alone it is sublime. But it rises to a still grander importance when seen to be invested with organic power. Pastors die, but the Church is immortal. Nevertheless, each true pastor, by faithful service, contributes not only to the perpetuation, but to the wider extension of the Church. A Christian shepherd takes the oversight of souls. Aggregately they form a single flock. But the flock is designed to increase in numbers, and with its growth to become divisible, forming additional flocks and founding other Churches, each of which will have expansive and self-multiplying power. Individuals in the original flock and in every Church that may grow out of it may, under pastoral influence, be themselves called to the ministry, and become, in due time, the founders and pastors of other Churches which shall go on multiplying to the end of time.

> "So shall the bright succession run
> Through all the courses of the sun."

See what has followed from the faithful ministry of the apostles, and also from the initial labors of

individual ministers in various countries, as Wesley in England, and Asbury in America.

While in human history comparatively few individuals will stand out prominently as the founders of large associated Churches, yet, under the omniscience of God and in the light of eternity, every minister's work will appear, and he that has been faithful in his lot and sphere of duty will have a reward proportionate to the grandeur of the success he has done his part toward accomplishing.

Well might an apostle exclaim, "Who is sufficient for these things?" And well may every succeeding minister follow the apostle in saying, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. iii, 5.

Well, too, may the Church continue to sing,

"'T is not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Savior's hands.

They watch for souls for which the Lord
Did heavenly bliss forego;
For souls which must forever live
In raptures or in woe."

CHAPTER VI.

QUALIFICATIONS DESIRABLE IN A CHRISTIAN PASTOR.

IN view of the high and sacred designs of the Christian pastorate, many important, and to some extent peculiar, qualifications are desirable to all on whom the office devolves. It is not indeed to be expected that all pastors will be alike in their temperaments or endowments. Nor is it even to be desired that there should be any constrained uniformity in the habits or characters of Christian ministers. On the other hand, the Church needs in its service precisely that variety of talent which God bestows upon men, and which divine grace can adapt to the great and varied purposes of Christianity. Therefore, as the imitation of Christ is possible and necessary to believers of all ages, capacities, and circumstances, and as in education the same elementary studies are necessary to the development of all grades and varieties of talent, so in the Christian pastorate the same generic virtues may be commended to the acquisition of all who are called to the office without any fear of marring individuality, or producing undesirable sameness as a result.

It is important for young men contemplating ministerial life to set before their minds a high and just

standard of attainments and character at which to aim. In so doing, advantage will be gained by adopting a comprehensive classification. For example, the leading qualifications desirable in Christian pastors may be grouped under three generic heads—Experience, Knowledge, Character.

I. EXPERIENCE. No inexperienced man is qualified to have the care and leadership of a Christian Church, or the responsible oversight of souls. "Not a novice," says St. Paul; and yet St. Paul recognized the youthful Timothy as a worthy leader in the apostolic Church, and charged him, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This, moreover, is what every pastor, however young, should aim to do and to be.

Experience is of various kinds. Sometimes it is easily and sometimes slowly and painfully acquired. Youth may make rapid progress in its acquisition, and advanced age rarely, if ever, gets beyond the possibility of profiting by its instructions. To begin at the foundation, it may be remarked, that every candidate for the pastoral office should have a genuine experience of,

1. *Piety.* His piety should be sincere, earnest, deep, growing. He who would be instrumental in the conversion of sinners must himself know what conversion is. He who would lead men in the path of life must have already trod that narrow way, and be actually treading in it. He who would teach the truth must both comprehend and exemplify the truth. He who would feed the sheep of Christ's fold, and lead them

to living fountains of waters, must have himself tasted "the hidden manna" and have drank water at the well of salvation. He who would make every man perfect in Christ Jesus, must have himself learned to love the Lord his God with all his heart, and his neighbor as himself. The Christian minister, therefore, should aim to be a model of enlightened and consistent piety both for the sake of his own soul's welfare and the highest good of others. Such a result is not to be attained by good wishes, assumptions, or professions merely, although it is doubtless a duty to profess whatever state of grace one is enabled to enjoy. Essential to it are habits of devotion, and sincere and constant efforts to attain the mind that was also in Christ.

It can not be denied that ministers have many advantages for a life of piety. All the precepts and promises of God's word have their primary and highest application to them. Their associations and employments are favorable to religious enjoyment and progress; very different, indeed, from those of men of business, whose time and attention are necessarily engrossed with secular cares and conversation. But the ministerial calling is not in itself a guarantee for true or continued piety. Indeed, ministers are subject to some peculiar difficulties and temptations. They are sometimes flattered, and in danger of yielding to vain thoughts. They are often made the subjects of extraordinary confidence; while, at other times, they are unjustly persecuted; whereas the repetition of religious duties sometimes tends to dead formalism and perilous lukewarmness. Hence it is well not to

forget that with all their advantages, helps, and motives to eminent piety, there ever exists a fearful possibility of ministerial apostasy. Even the apostle Paul did not disguise his deep concern, "lest that by any means when he had preached to others he himself should be a castaway."

The minister's grand and unfailing source of safety, as against all such dangers, is provided for by our Savior's caution to his disciples, "Watch and pray, lest ye enter into temptation." The minister who is entirely consecrated to his work, and diligent in the divine service, may not only hope to escape the danger of lukewarmness and apostasy, but to secure encouragements to piety and faithfulness rarely accorded to other men. The consciousness of doing good may be his daily, hourly joy, and having an eye single to the divine glory, his whole body may be full of light. It may next be remarked, that every pastor should have a definite experience of,

2. *A divine call to the ministry.* This experience should be something more than a conviction of the superior dignity of the clerical office, or of the probability of greater usefulness in it than in any other calling. It needs to be the realization of the divine voice speaking to the heart, and saying, "go," "preach," "teach." Whether prior or subsequent to conversion, it needs to have passed into the moral history of the individual that he is moved of the Holy Ghost to take upon him the office of the ministry, and that he has accepted the sacred mandate as the guidance and prompting of his future life. For further details of the nature of a divine call to the ministry, and of the

varied experiences through which it is made known, reference is made to chapters II and III, in which the subject is discussed at length. Candidates for the pastoral office should have an experience of,

3. *Church life and labors.* No theory is more erroneous than that which, under whatever pretense, withholds a candidate for the ministry from responsible Christian labor until his admission to holy orders or to pastoral appointment. Indeed, that young man who would excuse himself from effort to win souls and build up the Redeemer's kingdom till after he had completed his education and been formally appointed as a public teacher, would by such a course throw grave doubts both upon the reality of his call to the ministry and of his fitness for the sacred vocation. And that Church which would hedge young men about with restrictions or formalities that practically deter them from suitable religious activities, and even responsibilities, little deserves to have thoroughly trained and efficient pastors. Nor would it relieve the case of the supposed young man that he should profess great willingness to serve the Church, but only in a clerical way, and when put forward in a representative capacity. The truth is, that both the candidate and the Church need all the probation that can be secured for the development of the one and the satisfaction of the other, prior to the consummation of so great a mutual responsibility as the ordination or public appointment of a Christian pastor. But this probation, in its earlier stages, needs to be informally secured by the spontaneous though regulated action of the one, and the friendly and char-

itable encouragement of the other. Happily the circumstances of the present age are favorable to the early and safe cultivation of a valuable experience on the part of young Christians, which, in the case of those called to the ministry, may prove the basis of constantly increasing qualifications for the sacred office.

The majority of those who become ministers of the gospel at the present period, whether trained in Christian families or not, enter the Church through the training of the Sunday-school. They consequently, from early life, have great opportunities of observing the routine of Church labor, and of imbibing its spirit and habits.

Not to enlarge upon the universal duty of Christian usefulness, it is specially in point here to say, that from the moment a young man feels himself moved of the Holy Ghost to preach the gospel, he should gladly and earnestly enter upon every opportunity afforded him to work for the divine Master, however indirectly it may at first seem tributary to the peculiar objects on which his heart will thenceforth converge its thoughts and energies. Is it to work in the Sunday-school? Here is a field in which the most valuable experience may be acquired. Biblical studies, with reference to imparting knowledge and explaining truth—face-to-face converse with the young—visiting the poor, the prodigal, and the careless, to gather in scholars—acts of benevolence to relieve the wretched and the vicious—feeding the hungry and clothing the naked—distributing tracts—visiting the sick and the imprisoned—these and all similar acts required in the

prosecution of Sunday-school work, especially among the destitute, will tend to show a young man what manner of spirit he is of, and whether he will or will not be able, through grace, to bear the yoke of the Master. If, as is to be expected of the sincere Christian, he finds himself strengthened by these labors of love, and the trials to which they will subject him, he will thus be gaining strength for sterner conflicts, and wisdom for greater responsibilities. No opportunity, therefore, to work in the Sunday-school should be omitted by one contemplating, however remotely, the duties of the pastoral office. Indeed, it is well for the ministerial candidate, in the course of his Sunday-school life, to participate actively in different branches of the work. It is desirable that he should have practice if competent, and if not, time and diligence will enable him to become so, in teaching juvenile classes, infant classes, Bible classes, and even normal classes. Besides, he may profit by learning to discharge properly the duties of an officer in the Sunday-school, whether that of secretary, librarian, or superintendent. Work in Sunday-schools, in any or all of these forms, will secure to him experience valuable for his future duties, in proportion to the earnestness and thoroughness with which he has prosecuted it. Indeed, the minister trained up in this manner, will in his turn understand, as no other one can, the duties of a pastor to his Sunday-school. Though young, he will not be an amateur, but a veteran soldier in this corps of the army of the Lord. Thenceforward he can stand as a minute-man ready to do duty in whatever part of the ranks there may

be a temporary necessity, thereby cheering the whole host with his presence and example.

Perhaps a word may here be fitly said to pastors now in service, as well as to the officers and teachers of Sunday-schools. You doubtless recognize the duty of praying the Lord of the harvest that he would send forth laborers into his harvest. Has it occurred to you that if you sincerely offer that prayer, God may enable you instrumentally to answer it in your several spheres of labor? In this conviction ought you not to be looking out for special subjects of that prayer; and, having discovered them, ought you not also to encourage them to make special preparation for the work? "Kind words never die;" and as God sent Ananias to the converted Saul of Tarsus to explain to him his duty of preaching to the Gentiles, perhaps he may have a similar work for you to do in reference to some obscure but pious youth now in danger of being overlooked by the Church and the world. The proper discharge of your duty may be to that youth the starting-point in a career of ministerial or missionary influence that shall run on forever.

Again, if you have in your Sunday-schools those who, though young, feel themselves moved by the Holy Ghost to preach the gospel, do not flatter them by compliments or injudicious attentions, but give them opportunities to work, which shall test both their zeal and their judgment. If they fail at first, deal kindly with them, and give them an opportunity to try again. If they succeed, encourage them to attempt still greater things for God, and in all circumstances be not indifferent to the fact that their

accumulating experience is a part of the instrumentality by which they may be fitted for the public service of the sanctuary and the pastoral office. In suitable candidates becoming thus fitted in ever-increasing numbers, the whole Church should feel a constant and growing interest.

Preliminary experience in Church life and labor is not limited to Sunday-schools. Young men are often called to take part in more public efforts to reform the morals and save the souls of men; sometimes as exhorters or lay preachers, and sometimes as prayer leaders, or helpers in some other species of religious activity, such as the systematic visitation of jails, almshouses, or hospitals. In fact, every branch of home mission-work requires the co-operation of strong-hearted young men, and in every branch of Christian usefulness the candidate for the ministry may gain experience that will increase his qualifications for future and higher service in the Church. As daily occupation in any mechanical pursuit habituates the muscles to the required form of action, and the mind to a more perfect comprehension of the material on which it works, so diligent Christian occupation, even in early life, tends effectively to the acquisition of habits and experiences that will contribute greatly to success in the pastoral office. Specially should the ministerial candidate have experience of,

4. *The power and pleasure of exerting good influences and of accomplishing results.* Too many seem to expect results to come to them, rather than to spring from them. They consequently drift into public life, and wait for events to happen, instead of entering it

determined, with God's help, to make them happen. As "it is a good thing for a man to bear the yoke in his youth," so it is well for intending ministers to learn early that good and great results are rarely if ever accomplished without definite conceptions, judicious plans, and earnest efforts.

II. KNOWLEDGE. Solomon says—Prov. xix, 2—"that the soul be without knowledge it is not good." If this is true in application to men generally, how especially true is it with reference to ministers of the gospel! They not only go before mankind as teachers, and hence ought to be competent to instruct, but as teachers of heavenly wisdom, and as representatives of a system of truth which claims superiority over all other systems. For such persons to be without knowledge in high and creditable degrees is not only to incur great risk of failure, but the hazard of dishonoring the cause they profess to love.

It is to be presumed that actual or intending pastors will set a high value upon knowledge for its own sake, and that they will value it still more highly as an element of success in the ministry to which they feel themselves called. For their objects the departments of knowledge admit of a classification somewhat peculiar, involving, indeed, what belongs to the most complete educational system, but distributing the topics with reference to the central idea of moral influence.

1. *Self-knowledge.* This is a very comprehensive theme. It involves just conceptions of what relates to one's physical, mental, and moral being.

(1.) It is of great importance for a Christian minister to understand well his own physical capacities

and necessities. Neither Christians nor ministers, as such, have any exemption from the various physical ills to which humanity is subject. Indeed, it has sometimes happened that, through inattention to what has seemed to them of too small importance, they have become extraordinary sufferers. If in any system of education of which a minister or ministerial candidate has had the advantage, the subject of human physiology has not been embraced, he should forthwith make it a special study. Nor should he content himself with theoretical knowledge, but rather apply the principles of the science to his personal habits in reference to diet, sleep, exercise, and the proper care and use of his physical powers, specially of speech and of vision. While it is possible so to employ one's eyes and voice as continually to gain accuracy of perception and power and ease of expression, it is more than possible, by wrong courses, to seriously, if not fatally injure both. Intelligent and scrupulous care in the avoidance of all bad habits, such as the use of narcotics and stimulants, and in the practice of habits of neatness, regularity, and temperance, may enable any one to say, as did Paul, in reference to physical discipline as an agency of spiritual results: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix, 25–27.

(2.) The minister should be able to form a just estimate of his own mental capacity and adaptations. He should not only be well acquainted with mental science for the sake of the rich fund of knowledge to which it will introduce him, but also especially as a help to a comprehension of the nature and uses of the powers with which he has himself been endowed by his Creator. It is possible for an individual to determine, without either self-flattery or personal discouragement, what at least are his relative capacities for the various acquisitions necessary to the discharge of ministerial duties. To do so is, in a high degree, necessary to successful self-culture. When ignorance is so profound as not to comprehend the necessity and attractions of knowledge, its effect is kindred to that of an overweening estimate of one's own abilities. Both tend to indolence and incompetency. Well did the wise man say, "Before knowledge is humility," and it is seldom found that persons make earnest efforts for improvement until they become penetrated with a deep conviction of its present or prospective necessity. When, however, the feeling of a need of knowledge and of personal cultivation is accompanied by a consciousness of power to attain both, encouraging progress may be expected.

While, during the course of an education, it is important to cultivate all the mental powers in a harmonious balance, especially those which are least active or weakest in the discharge of public duty, it is proper to discriminate in favor of those faculties of the mind and those departments of knowledge which are most constantly and urgently called into

requisition. In fact, it becomes an imperative duty of a Christian minister to focalize both his studies and his energies upon the supreme and peculiar objects of his high calling, not being unmindful of the intimate relations subsisting between healthful mental and spiritual development.

(3.) Not less important to every minister is a knowledge of his own moral weaknesses, whether of temper, of self-esteem, of ambition, of desire for ease, or whatever else is contrary to the mind that was in Christ. Probably this species of knowledge is most difficult of all to acquire. It is a common fault of our humanity to think more highly of ourselves than we ought to think, and yet there are cases of morbid self-distrust and under-valuation equally injurious to those who cherish them. If we would have truth written upon our hearts we should conceive it in our judgments and employ every just agency for its acquisition in reference to matters so closely allied to our happiness and usefulness.

The following are prominent agencies of this species of knowledge: *a.* Self-examination, accompanied by the reading of the Scriptures and prayer. *b.* The conversation and counsel of competent and faithful friends. *c.* The perusal of good books on the subject, such as Mason on Self-Knowledge, Edmondson on Self-Government, and Clark's Mental Discipline. Several of Mr. Wesley's sermons are excellent in view of the same object, *e. g.*, those on "Wandering thoughts," "Satan's devices," and "On a single eye."

The advantages of self-knowledge in reference to our mental and moral nature are manifold. It aids

its possessor in fixing attention, controlling thought, banishing dreamy reveries, governing desires, and in rightly ordering his words. In all these respects a pastor needs to be a model of propriety, purity, and practical holiness.

2. *The knowledge of society and of men.* The pastoral office inducts a man into public life, and brings him into association with persons of all grades and classes of society. The pastor consequently needs to know what is becoming to his position and duty in all varieties of circumstances. His knowledge on this point will come less from the precepts of others than from careful observation of the customs of good society, coupled with thoughtful consideration as to what is inherently fitting.

While it is not desirable for ministers to be versed in the etiquette and hollow ceremonies of merely fashionable society, it is important that they should study the subject of manners from an intelligent and Christian point of view. If "he that winneth souls is wise," it can not be unwise in any one so far to study the best modes of access to those whom he would influence for good by private as well as by public address.

Pastors are expected to be the faithful counselors and spiritual advisers of persons of various classes and circumstances. Hence they need the capacity of commanding respect and securing confidence. In the discharge of pastoral duties of all kinds it is specially important to be able to discern and rightly estimate the dispositions and characters of men. This ability is sometimes called a knowledge of

human nature. When this species of knowledge is sanctified, as it ever ought to be in the case of the Christian minister, it is kindred to the charism of the early Church called the discerning of spirits. For it, as a gift of great value, it is no doubt our duty to pray, as well as to strive by other appropriate means, coveting it earnestly. In addition to earnestly seeking the wisdom that cometh down from above in reference to this subject, we may expect to increase our comprehension of it by aid of the three great sources of knowledge—observation, reading, and reflection. While reading, accompanied by reflection, is of great importance in reference to the present topic, it is conceded that mere book-learning can not impart the acquisition desired. Men must be seen in the actual jostle and business of life in order to understand their ways, to penetrate the depths of their character, and to know how to address them most effectually on the subject of religion. Hence the study of mankind may very properly be extended to the various engagements in which men are occupied. Indeed, an acquaintance with any practical business, learned possibly in early life, may be rendered of no small service in furthering the objects of Christian address, and thus may be made, at least indirectly, to promote the interests of the Church by pastoral agency.

3. *A knowledge of books.* Books form the mental treasury of the world. Without them we should be no wiser now than had we lived a hundred generations ago. By means of books we can look into the past as into a mirror, and perceive the tendencies and results

of human actions under every variety of circumstances. In them, as in a store-house, we can find the treasures of knowledge accumulated by the study and mental toil of ages past. Books are the vehicles and auxiliaries of every species of knowledge. Books facilitate education, and the necessity of education increases with the multiplication of books. The fact that one person studies books makes it obligatory upon others to do the same. Thus, with increasing privileges, increased labor is devolved on humanity. In a community of savages it would matter little whether an individual was taught letters or not. Though grossly ignorant, he might be as wise as his fellows. But in an enlightened community the lack of instruction, however great one's native powers, would doom him to perpetual inferiority. How pitiable, then, is the ignorance of one who has no knowledge of books! In an age and in circumstances like ours, it can only be tolerated in childhood, following which a score or more of years need to be devoted to the acquisition of knowledge largely through their instrumentality. How is it possible for an honest man to come before the public as a religious teacher and maintain at once his self-respect, and the respect of his hearers, without having acquired, in some reputable degree, a knowledge of books? And yet the world of books is so vast that no one man can fully traverse it. As the greatest geographers have only been able to pass over a small part of the earth's surface, and yet sufficient to enable them jointly to portray the continental divisions of the globe, so, in bibliography, it is easy and well to map out the great generic divisions of lit-

erature which have been recognized by the best bibliographers of successive generations. These are, 1. Theology. 2. Jurisprudence. 3. Science and art. 4. History. 5. Belles-lettres. To each of these classes of books belong numerous subdivisions. For instance, in reference to education in the several departments, books are elementary, scientific, and professional. There are also, in every department, books for study, for reading, and for reference. Besides, each department and sub-department has its own bibliography, which, when augmented by the history of authors, becomes, in many cases, voluminous.

These remarks are simply designed to suggest, in the briefest manner, the great but interesting task in reference to books, which, in the providence of God, is placed before every one who contemplates the position of a public religious teacher. Indeed, a large familiarity with books, in various other departments, is essentially necessary to what must ever be the great and binding duty of the Christian minister.

4. *An acquaintance with theology.* God has committed the revelation of the most important truth to books, and has thus imposed upon teachers of that truth the necessity of special study. To affirm that a Christian minister should understand theology seems like the utterance of a truism. And yet theology is a subject of such vastness and depth that we may well hesitate to affirm that any human being understands it. After their best exertions and most protracted efforts, the best minds are constrained to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable

are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?" Rom. xi, 33, 34.

While this class of considerations should, on the one hand, teach us humility, on the other, it should stimulate within us the most ardent desire to know what is proper and possible of God, his attributes, his works, and his revealed will. When an embassador of a government goes forth to a foreign nation, he seeks and is entitled to receive instructions to enable him to rightly represent the views and interests of the sovereign or authority by which he is sent. So the embassador of Christ needs to be thoroughly instructed in the things pertaining to the kingdom of God. The King eternal has provided that he may be thus instructed, and any neglect to secure such instruction must be his own, and withal a fearful one to answer for.

Whoever would be successful in theological study should lay a timely and broad foundation of general knowledge, and secure a liberal and thorough discipline of his mental powers. The very nature of theological science demands the largest practicable preliminary culture. While the most essential truths of Christianity can be apprehended, so far as is essential to salvation, by persons of the least ability, yet no one can hope to grasp the higher and ultimate truths which theology involves without much preliminary study. Besides, as the facts of science, history, and philosophy are merely the counterpart of revealed truth, they demand to be studied, as containing an illimitable fund of corroborations by which revealed

truth may be confirmed and illustrated. An understanding of theology, as it ought to be studied at the present day, will comprehend a due knowledge of the several departments into which the general subject is distributed, as the result of modern scholarship.

1. Biblical theology demands primary attention. It involves an acquaintance with the original languages of the holy Scriptures; the science of interpretation and criticism; the history, character, and value of manuscripts; a knowledge of the editions and versions of the Bible; an acquaintance with the works of the most able commentators, and the mode of appropriating the best results of their investigations with facility and judgment; but, above all, the student, in this department, should covet, and if possible acquire, the capacity of making correct interpretations of Scripture, and judicious expositions of their deepest meaning, both for himself, as a practical Christian, and for those who come under his instruction.

2. Doctrinal theology is designed to state the results of biblical or exegetical theology in a systematic form. It involves not only the positive statement of correct opinions, but the refutation of errors, and a historical knowledge of the rise of systems of doctrine both true and false. Its principal departments are those of Natural and Revealed religion, Evidences and Polemics, including the great questions of philosophy and the refutation of heathen and infidel objections to Christianity.

3. Historical theology embraces the sacred history of the Old and New Testaments, and the detailed narrative of events resulting directly and indirectly

from the establishment of the Christian Church. Church history portrays the influence of Christianity upon the life and character of individuals, communities, and nations. It describes the rise and decline of heretical sects, the insidious entrance of error and corruption into the Church itself, and the ultimate progress of Christianity in spite of all opposing and retarding influences. The history of the Church describes the rise of various systems of Church government, and the influence of Christianity upon civilization, upon the arts and sciences, upon education, legislation, slavery, war, and peace, and indeed upon whatever affects human weal or woe. It also develops a specially important and interesting phase in the history of missions, ancient, mediæval, and modern, and of the various enterprises by which the Church is at present laboring for the amelioration of society and the conversion of the world.

4. Practical theology involves a knowledge of the various theories of Church polity; of the theory and administration of discipline; of the forms of worship; of the history and use of liturgies; of the agencies and details of all manner of Church enterprises; of Catechetics, or the elements of Christian instruction; of Homiletics, the science and art of Christian address; and also of the multiplied duties and relations of the pastoral office.

5. Skill in the modes and means of using knowledge. Over and above the intrinsic value of knowledge, and the pleasure it confers upon its possessor, a still higher value arises from its availability for practical results. As science ministers to the innu-

merable utilities of life, and promotes human advantage in ten thousand forms, so knowledge, in the sphere of morals and religion, is designed to be an agency and a power for good. Hence the great reason why Christian pastors are called on to acquire large stores of knowledge is that they may use them for the objects of their ministry. Indeed, self-knowledge, a knowledge of society, a knowledge of books, and even an acquaintance with theology, are of little consequence as the personal accomplishments of a pastor, unless he knows how to employ them for the instruction and salvation of men. As wealth hoarded is valueless to communities, so hoarded knowledge confers scanty benefit upon its possessor, and still less upon society.

From these principles it may be justly inferred, that the mere acquisition of knowledge is but a part—and, in fact, an inferior part—of education. The student needs to be trained to use with judgment, and to communicate with elegance and force, what he knows. He needs to become capable of sound reasoning, just comparison, free expression, and powerful persuasion, whether by voice or pen. Specially is this true in reference to ministers of the gospel, who, as public teachers, are nothing unless they are capable of communicating truth and diffusing influence. To these objects, therefore, any good system of ministerial education must specifically tend. Indeed, it is safe to affirm, that whatever system, in the highest degree, combines the development of the capacities referred to with the acquisition of ample and well-balanced stores of knowledge, is the most desirable for the

Church and her ministers. While this is affirmed, it need not be denied that the modes of acquiring knowledge are various, and that knowledge acquired under difficulties is often made more available for practical results than that more easily attained. Many examples have proved the possibility of acquiring extensive knowledge and great skill in its use, by personal efforts, after an entrance upon ministerial duty, notwithstanding the embarrassment of inferior preparation. It is probable, however, that many more cases of absolute and partial failure have occurred, while many of those that have succeeded best, in the circumstances stated, have been decided in their convictions that there is a better way.

Without here discussing questions that have been rendered obsolete by the progress of events, such as whether institutions for ministerial education are needed, or whether education *in* the ministry is not to be preferred to education *for* the ministry, it will be assumed, in accordance with protracted experience, that absolute uniformity in the manner of acquiring knowledge, and the capacity of wielding it in the discharge of ministerial duty, is neither essential nor practicable. It will be claimed, moreover, that for objects so important, the best advantages, and all advantages possible, are to be desired and sought for. What some may not attain, others may; and with the greatest number of advantages there will be a sufficient number of failures. Let no one imagine that mere attendance upon a theological school will insure to him the needed qualifications; and, on the other hand, let no one flatter himself that he is so talented

that such an institution may not prove to be of inestimable advantage to him. Whoever reflects, will not fail to perceive that it is desirable to combine, as far as possible, the excellencies of institutional instruction with that personal experience only to be secured in the exercise of ministerial duty. In some instances, this combination may be secured during student-life. To the extent that such a combination is possible, it may be pronounced the most desirable of all conditions of ministerial preparation, and most like that in which our Lord taught his disciples, and gave them immediate opportunities of applying the knowledge they had acquired. Where this combination can not be secured, the desideratum next in order would be institutional study and training in advance, to be followed by responsible practice in due season. It is not possible that young men thrown upon their own resources, away from competent instruction, scantily supplied with the apparatus of study, and at the same time burdened with duty, should, as a general rule, be able to make large and well-balanced acquisitions of knowledge. There may be circumstances in which such a position should be accepted as the last alternative between possible success and a certain abandonment of duty. But at a period when the Church is offering the best of advantages for ministerial preparation to those of her sons who will profit by them, an undue haste to enter upon ministerial responsibility, without suitable preparation, deserves to be regarded as inexcusable presumption.

It is at this point that ministers in official positions, and also examining committees and confer-

ences, should be held sacredly bound to protect the Church against either the vanity, the irresolution, or the indolence which have hitherto so often burdened the ministry with incompetent candidates. The young man who at this day flatters himself or allows himself to be flattered into the idea that *he* does not need the accumulated advantages which institutions founded by the Church for the special object of enabling persons like him to acquire knowledge with greater ease and correctness, and to apply it with greater certainty of success, betrays a weakness—vide Prov. xxvi, 12; Romans xii, 16—which, though of a different type, is scarcely more pardonable than the faint-heartedness which surrenders before obstacles, or the fondness of ease which prefers to lapse into matrimony or into indifference rather than to make manly and self-denying exertions for the accomplishment of a noble object. Opposite as such qualities seem, they are sometimes found in combination. But, whether grouped or single, each one of them is a bad omen of ministerial success, and the Church will gain most by sternly rejecting candidates tainted with such objections, and by maintaining a standard that will make earnest and persevering exertion to attain the necessary qualifications absolutely necessary to acceptance.

The question now before the Church is not whether she shall have institutions for theological instruction and ministerial training, or whether those institutions shall be amply endowed, ably manned with instructors, and watchfully guarded, but whether her young men shall be at liberty to treat the advantages offered

by such institutions with indifference, or required to profit by them. Not only ministers and conferences are entitled to a voice in determining this question, but Churches and people. However indulgent the latter may have been in the past, it is to be expected that in the future they will hold ministers to a high responsibility for improving or neglecting advantages proffered for their improvement.

Contrary to the impressions of some, institutional education for the ministry is not a modern invention, however it may be a modern necessity. The appointment of the prophetic office among the Jews was followed by the establishment of "schools of the prophets." One great feature of Christ's public life was its instructional character. From its beginning to its close the Great Teacher maintained a peripatetic school for the education of his disciples. The apostles, to some extent, imitated him in this. The schools of Alexandria and Antioch followed the apostolic age. The perversion and final extinction of such schools was followed by an age of mediæval darkness and apostasy. Schools for the clergy gradually illuminated and ultimately broke the midnight of the middle ages, and introduced the dawn of the Reformation. Since the Reformation, every vitalized Church in Christendom has found, at a certain stage of its progress, the necessity of schools for its ministry. This has been strictly true of Methodism in both England and America, and also in the larger foreign missions of the Churches of both countries.

An agency so uniform in circumstances so very diverse is, in fact, founded upon a necessity of human

nature of which religion and the Church are by no means independent. As inventions and machinery that have the effect of saving time and money become indispensable, so institutions of learning of various grades are equally indispensable, for the same reason. As no man can afford to go on foot, or even to ride in a stage-coach, where he can go quicker by rail, and as no parent can afford to teach his child at home when he can send him to a good school, so no student can in these days afford the slow and toilsome process of self-education, when he can, by any reasonable efforts, secure the advantages of good institutional instruction. Yet the zeal and the application which sometimes secure success in self-education are scarcely less necessary to accomplish the best results of the greatest combination of advantages. In the most favored circumstances the mind must not rely so much upon its advantages as upon itself in the use of its advantages, endeavoring, with all possible diligence, to appropriate the benefits of severe tasks and regular drill. Especially should every student endeavor to form correct, profitable, and fixed habits of study before encountering the various obstacles of practical life which prove unfriendly to even the preservation of such habits.

It will now be proper to remark that institutions devoted to the instruction and training of ministers of the gospel should not limit themselves to the routine of school-boy instruction. While in all respects thorough and systematic, they should also encourage the broadest and highest self-development, mingling with theoretical instruction all those practical exer-

cises which will illustrate the uses of sacred knowledge and promote skill in employing talent for the spiritual welfare of men. Specially should the best modes of communicating thought be matter of constant practice and thorough criticism, while the "art of putting things" at once honestly and forcibly, whether in conversation, in writing, or in public address, should by no means be overlooked.

III. CHARACTER. The word character is derived directly from the Greek. The substantive *Χᾰρακτήρ* in that language primarily signified an instrument made for marking or graving. Secondarily it signified the mark made upon an object, as the device or stamp upon a coin. Corresponding to these ideas, character in our language, as in most modern tongues, has a twofold signification. Subjectively it means that aggregate of qualities by which a person is marked or known among men. These qualities are often the result, in whole or in part, of influences received from without. Objectively, character is that moral, intellectual, or physical instrumentality by which an individual makes his own peculiar mark on society. Thus in both senses John Howard acquired the character of a philanthropist, and Adam Clarke that of a scholar, while other persons have acquired character as authors, orators, and benefactors.

As distinguished from reputation, character depends upon personal qualities, reputation upon what others think or say of us. Reputation—from the Latin, *re-puto*—has reference to the reflex opinion created by human actions in the minds of other men. A person sometimes gets a wide reputation by a single act,

whereas character is predicated on the aggregate of a man's actions or influences through life or a period of life. Reputation is sometimes good when the character is bad. Nevertheless, in a good state of society, and at the end of a sufficient time, reputation usually becomes the measure of character. Certainly, in a religious point of view, no reputation can long be maintained without the support of a good character.

Character has different phases, and these phases may differ more or less in the same individual. Thus a person may hold positions in community in respect severally to his own religious, social, scholastic, or professional character. As a minister of the gospel the same person may have a somewhat different character as a preacher and as a pastor. Character is important to all men, but most of all to ministers of the gospel. Their great business is to renovate and improve the characters of other men. Hence it is indispensably necessary that they be examples of what they teach. All Christian Churches attach a high importance to character, and pre-eminently Methodist Churches give prominent and constant attention to it. In this view they enjoin a probation of six months prior to full membership in the Church, and two years ministerial probation before full reception into conference. Ministerial probation is then extended two years more prior to ordination as elders, while even thereafter an annual examination of character is still maintained in open conference. The close examinations of character instituted by Mr. Wesley have been perpetuated, with slight modifications, in

the various branches of Methodism. One of the standing records of an annual conference is: "*Ques.* Were all the preachers' characters examined? *Ans.* This was strictly attended to by calling over their names before the conference." In the case of conference probationers various aspects of character are canvassed up to the time when each individual is believed to have established a ministerial reputation, after which the examination involves specially his moral and official character, by challenging any possible objection against either. It is conceded that a minister's character may present somewhat different aspects when regarded from an ecclesiastical or a popular stand-point. Every minister is subject to both views, and ought to be prepared to pass the proper tests from either view. It would be a serious mistake for young ministers to imagine that they can treat the judgments of their clerical brethren with indifference on the ground of a successful appeal to popular approbation. The truth is that Churches and communities usually and justly regard ministerial bodies as specially responsible to guard the purity of their own organic character by a just surveillance of each individual involved in it, and generally a minister's reputation among his associate ministers hinges largely upon his usefulness among the people under his charge.

In viewing character in the light of ministerial responsibility and efficiency, we can, in fact, overlook none of those points of contact at which the preacher or pastor touches society, whether in his public or private capacity. All such points become developments,

if not indices of the internal life of the individual. Making due allowance for natural peculiarities, we may nevertheless see that in a most important sense "every man is the architect of his own character." A man may be born with peculiar tendencies, but his character will depend upon the control he exercises over them; and, as many of our natural tendencies are evil, human character, in order to a perfect development, requires large and constant influence from divine grace.

An exalted ideal.

In order to the successful development both of Christian and ministerial character every young or intending minister should form to himself an exalted ideal of character, and make ceaseless efforts to realize that ideal in his own life and actions. In the attempted realization of character no narrow views should be tolerated, but the subject should be studied in its broadest aspects, from the examples portrayed in the holy Scriptures down through history and biography to the range of each one's personal observation.

Fletcher's "Portrait of St. Paul" is a fine example of the delineation of apostolic character with reference to the circumstances of the age in which the writer lived. Indeed, it well deserves to be studied at the present time, in consideration of its rare ability and discrimination in developing for imitation the nicest shades of pastoral character, while its reprobation of opposite and contrasted traits is trenchant and often withering. Note an example:

"The minister of the present age is but seldom engaged in publishing to his people the truths of the gospel, and still more

rarely in supplicating for them the possession of those blessings which the gospel proposes. It is chiefly before men that he lifts up his hands and affects to pour out a prayer from the fullness of his heart, while the true minister divides his time between the two important and refreshing occupations of preaching and prayer, by the former making a public offer of divine grace to his hearers, and by the latter soliciting for them in secret the experience of that grace. Such was the manner of the blessed Jesus himself, who, after having reproved his disciples for the low degree of their faith, retired either into gardens or upon mountains, praying that their 'faith might not fail.' The good pastor, who constantly imitates the example of his divine Master, is prepared to adopt the language of St. Paul in addressing the flock upon which he is immediately appointed to attend. See Eph. iii, 14–19; Phil. i, 9–11. By prayers like these the apostle Paul was accustomed to water, without ceasing, the heavenly seed which he had so widely scattered through the vineyard of his Lord, manifesting an increasing attachment to those among whom he had at any time published the tidings of salvation, and breathing out, in all his epistles to distant Churches, the most earnest desire that God would 'fulfill' in them 'all the good pleasure of his goodness, and the work of faith with power; that the name of the Lord Jesus Christ might be glorified in them, and they in him.' 2 Thess. i, 11, 12.

"Pastors who pray thus for their flocks pray not in vain. Their fervent petitions are heard, sinners are converted, the faithful are edified, and thanksgiving is shortly joined to supplication. Thus the same apostle: 'I thank my God always on your behalf for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance, and in all knowledge.' 1 Cor. i, 4–7. 'Having heard of your faith in the Lord Jesus, and your love unto all the saints, I cease not to give thanks for you.' Eph. i, 15, 16.

"Worldly ministers have no experience of the holy joy that accompanies these secret sacrifices of praise and thanksgiving. But this can by no means be considered as matter of astonishment. Is their attachment to Christ as sincere as that of his faithful ministers? Are they as solicitous for the salvation of their hearers? Do they teach and preach with equal zeal? Do they pray with the same ardor and perseverance?"*

* Fletcher's Works, Vol. III, pp. 53, 54.

Taking Fletcher's "Portrait" as a model, except as to its length, every minister may profitably study and discuss with more or less detail the character of any, and, indeed, of many of the leading Scripture worthies, selecting at least representative examples of the patriarchs, prophets, and apostles. But most of all will the preacher and pastor be profited by studying minutely and developing fully the ministerial character of Christ, that great Shepherd of the true flock of God.

The study of Scriptural characters may be appropriately supplemented by the perusal of select and standard biographies of distinguished ministers, and of those authors on Church history who have exhibited fidelity and skill in portraitures of the leading men of successive periods.*

But aside from this class of studies, and also from that personal observation which every one should make upon the great and useful men of his own times, there is an important and ever-available field for study and meditation in the contemplation and development of those various moral and social qualities which enter as important factors into the formation of superior character. Such qualities may be conveniently considered as belonging to the following classes: 1. Personal traits. 2. Religious characteris-

* Plutarch's Lives form a standard example of the graphic delineation of characters by comparison and contrast. Modern literature might be improved by more frequent imitations of that kind of writing. For good examples of the portraiture of character in historic narratives see Schaff's Church History and Stevens's History of Methodism. Sprague's Annals of the American Pulpit constitute of themselves a most valuable store-house of well-prepared clerical biography.

tics. 3. Habits or modes of action. A few representative qualities of each class may be briefly noticed as essential to pastoral character.

A. Personal Traits.

Of these AMIABILITY may be considered primary. Who would choose, or even consent, to accept an unamiable pastor? Goodness and gentleness are among the fruits of the Spirit, and consequently essential to Christian character. They seldom, if ever, fail to attract the affection of all who see them manifested. As a prime object of true religion is to promote moral goodness in human hearts and lives, the teacher of religion who fails to give an example of that characteristic in all his words and actions, must be considered deficient in one of the first essentials of pastoral success. Attraction, and not repulsion, is the law of Christian influence. Amiability always attracts; children feel its power, and the aged are not insensible to its charms. The high and the low are alike susceptible of its impressions.

Amiability is natural to some; it may be cultivated by all. Amiability makes its possessor approachable—accessible to all, and equally facilitates his access to others. It has no frowns for the diffident and self-reproachful, but it sets at ease those who are embarrassed. In short, amiability wins—wins favor, wins respect, wins affection, wins hearts, and must be regarded as an important instrumentality of winning souls to Christ. But amiability must not be allowed to descend into simplicity, and thus become a weakness. It must be supported by other essential qualities, from which it will derive strength; while to

them it will impart attractive charms. Especially should amiability be supported by dignity.

True DIGNITY must dwell in the soul, and be incorporated in the character of him who would manifest it. It can not be put on and off like a garment. It does not consist in pretension, nor in affectation, either of personal or of clerical consequence. It is less compatible with pride of position and haughtiness of spirit than with humility and meekness. It is not conferred by wealth or circumstances. It may exist in poverty and deep affliction. Dignity of character is opposed to meanness of spirit. It does not descend to low words or trivial actions. It is cultivated by cherishing elevated thoughts and noble aspirations. It does not let down the standard of manhood by yielding to selfish impulses. It does not seek to exalt its possessor by depressing others—nor by affecting contempt for just conventionalisms and established usages. On the other hand, it honors itself by a just respect for all good men, and by cherishing the most favorable and hopeful views of humanity. True human dignity is based upon the immortality of man—a being created in the image of God—sinful, indeed, but a subject of redemption, and a candidate for immortal honor in the world to come. In the light of such a position and possible destiny it becomes every individual to ask himself, What is worthy of me, in respect to my time, my talents, my actions? The religion of the gospel is conducive to the truest and highest dignity. Every Christian is required to walk worthy of the vocation wherewith he is called, and of the Savior, who has called him to be

an heir of grace and of glory. Ministers must be capable of teaching both the principles and practice of Christian dignity. Their circumstances and associations are favorable to its attainment in their own character. The gravity of the gospel message, the responsibility of every ministerial act, the eternal consequences pending on the right and faithful discharge of duty are so many considerations constantly appealing to them to maintain a character and conduct worthy of their divine Master. Without personal dignity it is impossible to secure lasting respect for one's ministry, or to maintain influence over men. Important as this quality is, it can not exist alone. It must be rooted and grounded in other great essentials of Christian and ministerial character. Hence it has well been said of the true and worthy minister:

"His is the dignity of holiness—of moral purity—of death to the world. It is the dignity of faith; he believes God, and is not ashamed. It is the dignity of love; God is the center of his soul, and he loves his neighbor as himself. It is the dignity of hope—for his is the hope of glory. It is the dignity of action; he lives to save the souls of men. It is the dignity of relation; he is a child of God. It is the dignity of prospect; he is an heir of heaven. It is the dignity of station, for he is an embassador of the King of kings; the dignity of knowledge, for he knows the only living and true God, and Jesus Christ whom he has sent; the dignity of rank—his crown awaits him; the dignity of safety—angels encamp around him; the dignity of happiness—God is his portion; and the dignity of permanence—he shall never be moved."*

This principle must not only be possessed, but exhibited—made known by its fruits, in personal

* Dr. C. Adams, in *Minister for the Times.*

demeanor, in dress, in language, in actions, and in all the engagements and conduct of life.

Among the essential qualities of pastoral character, it is scarcely possible to give too prominent a place to DISCRETION. Discretion is practical wisdom. Learning is not sure to confer it. Discretion is less dependent on a large degree of knowledge than upon the disposition and ability to use the knowledge one possesses for wise purposes. And yet the more knowledge one has, the higher discretion he may be expected to manifest, provided he is controlled by a pure moral purpose. From the same Latin root (*discerno*) we also have the word discernment; and discernment may be considered the primary idea, the invariable precursor of discretion. Discretion is alike demanded in small matters and in great. The Scriptures illustrate its importance. In one instance, discretion is spoken of as an active attribute of the Creator himself. "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Jer. x, 12. Again, God is represented as the great giver or teacher of discretion to men. "For his God doth instruct him to discretion, and doth teach him." Isa. xxviii, 26.

The uses and importance of discretion are illustrated in various passages of the sacred writings. "The discretion of a man deferreth his anger." Prov. xix, 11. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." xi, 22. "When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul; discretion shall

preserve thee, understanding shall keep thee." ii, 10, 11. "A good man showeth favor, and lendeth: he will guide his affairs with discretion." Ps. cxii, 5.

Our Savior commended discretion as a most important characteristic of the wise scribe. "When Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God." Mark xiii, 34. The apostle Paul, also, in addition to the practical discretion which, in so many forms, he enjoined upon Timothy and Titus, commanded the latter to make discretion a special subject of pastoral instruction; "young men likewise exhort to be discreet." Titus ii, 6.

Discretion is important to pastors, not only in their general intercourse with society, but especially in their private and personal endeavors to win souls to Christ. Next to the importance of knowing what to say, is that of knowing when and how to say it. It is doubtless with reference to the value of discretion in speech that the wise man says, "A word fitly spoken is like apples of gold in pictures of silver." Discretion enjoins upon ministers, in all circumstances, respectful attention to the proprieties of social life. It, moreover, suggests timely and suitable modes of presenting moral and religious truth to the hearts and consciences of men.

Discretion is an indispensable auxiliary to the proper discharge of public pastoral duties; for instance, in the control of popular assemblies, whether as a speaker or as a presiding officer. In preaching, it suggests the right subjects at the right time, and also the best mode of treating them. Not least is it

useful in determining when and to what extent to engage in controversies, and when to avoid them altogether. Controversies, indiscreetly opened or badly managed, have often contributed to the propagation of error; whereas, ably conducted, and at the right time, they have been the means of effectually banishing error and strange doctrine.

Discretion is constantly needed in the administration of the affairs of a Church; in the arrangement and conduct of public services, in the advice to be given to penitents and converts, in the appointment of officers, in the settlement of difficulties, and in the administration of discipline.

The possession of great talent, as a scholar or an orator, but poorly atones for a lack of discretion. On the other hand, it sometimes heightens the public perception of the deficiency by a glaring contrast. Indiscretion in a pastor forfeits the confidence a community might be disposed to place in him, and consequently destroys his influence, and jeopards the most sacred interests of a Church. How often has Zion been made to mourn and her solemn feasts to languish from this cause! Whatever inconvenience or distress any minister may personally suffer from an act of indiscretion, ought to be regarded by him as very little, compared with the calamity of bringing reproach upon the cause of Christ, and thereby hindering the spread of truth and the salvation of men. In view of such a possibility, how earnestly ought every one invested with the sacred office to seek that wisdom that cometh down from God as an ever-guiding element of his character!

DEFINITENESS OF AIM is highly essential to ministerial success, and should consequently be embodied in a pastor's character. Nothing so tends to habitual inefficiency as vagueness of thought and purpose. The failures it causes are innumerable. To it may be attributed idle prayers, powerless sermons, profitless visits, and wasted opportunities. Important results do not come by chance. As dependent on human instrumentality, they must pre-exist in the conception, in the desire, and in the determination of him who would bring them to pass.

A pastor who comprehends his calling and his responsibility sees himself environed with objects desirable to be realized. He must not be confused with their number, nor overwhelmed with their magnitude. He must be able to conceive of each one separately, and in its proper relations; to fix his thoughts clearly upon the means necessary to its realization, whether immediate or remote. This principle is alike applicable to those grand measures which require years for their consummation, and to the minute details which, in their proper order, are essential to ultimate success. Thus, no pastor should content himself with the mere consciousness that he desires to promote the prosperity of his Church. He should also comprehend clearly the various elements which must be combined to create that prosperity and the agencies by which they may be severally promoted. To attempt to reap where seed has not been sown, or to gather fruits at the season of blossoms, is scarcely more ill-judged than to expect the fruits of Christian living without previous instruction in religious truth,

or to imagine that a Church can be prosperous as a whole, while the individual members are worldly, and neglectful of their Christian obligations. As in war the grandest results hinge on minute details, it is scarcely less so in pastoral life. Hence the pastor who would organize success, must plan with judgment and thoroughness, and execute with scrupulous care and definite purpose whatever tends to promote the spiritual welfare of any individual child or member of his flock, as well as of the aggregated whole, both for the present and the future.

IMPARTIALITY. While the pastor, as a man, can not be expected to be free from personal preferences or to disown congenial attachments, yet, as a guardian of souls, he must maintain a faithful and impartial interest in all who are committed to his care. To be assiduous in attentions to the rich or the learned and the good, and at the same time neglectful of the poor, the afflicted, the ignorant, and the froward, is not only to be sure of exciting prejudices very unfriendly to pastoral success, but to be guilty of an indiscretion both weak and sinful. The sure remedy against such a course is to appreciate man as man, and the souls of all men as immortal, and deserving the most earnest efforts to save them from sin and to elevate them into the favor and moral image of God. This Christian sentiment may be so concreted into the moral and social being of a minister, and so manifested in his life, that he will be every-where recognized as equally the friend of the high and the low, the rich and the poor, and equally able to minister to the happiness and the salvation

of all. This quality of character blends admirably with several important traits of a somewhat different type; in fact, it is a very necessary counterpart of independence, decision, and firmness of character.

INDEPENDENCE is a highly popular trait of character. All wish to be thought possessed of it; comparatively few really are. Some so widely mistake its nature as to suppose that it consists in singularity, or in the persistent habit of differing from other men. True independence harmonizes with a just respect for other men, and a loyal conformity to the usages of society and the restraints of government, whether in Church or state. Independent thinking is the basis of a true independence of character, and for this God designed all men in giving them minds of their own. But there is a wide difference between a capacity of abstract thought and that of forming prompt and correct practical judgments. In the course of life new combinations are perpetually arising. In emergencies some men have always to look to others for guidance. The man of independent judgment can act for himself and also for others. A pastor should always be able to do this. True independence does not disdain to seek appropriate counsel nor to observe carefully the grounds, tendencies, and consequences of actions, but nevertheless is ready, at the proper time, to act in the light of intelligent conviction, with others if it can, alone if it must. At this point independence blends with DECISION, a much lauded, but often misconceived and perverted trait of character. Apart from a strict following of the right, decision is no virtue. Following wrong, it is evil and only evil

continually. Neither independence nor firmness have in themselves any moral character. They are hence only to be commended when under the influence of enlightened conscience and correct judgment. These a Christian pastor may always be supposed to have, and, having them, he needs decision to profit by their dictates, and firmness to prevent being swayed from the course they mark out for his steps.

Decision of character has two important elements. The first is promptness of determination, the second persistence in action. The first is often simulated by rashness, the second by stubbornness, whereas true decision is equally removed from both. It is neither precipitate nor vacillating. Supported by a clear judgment, it pursues an unwavering course, neither turning aside for obstacles nor yielding to discouragement. Nevertheless, when clearer light or deeper reflection shows a former course or opinion to be erroneous, decision forsakes it and adopts the right, without fear of reproach. In mixed communities, and amid conflicting interests and opinions, influences are often brought to bear upon pastors which embarrass their actions, and tend strongly to divert them from the courses duty marks out. To be alarmed by clamor, to be swayed by sympathy, or to be submerged in a vortex of popular excitement, is alike unworthy of the intelligence and the moral stamina of a leader in the Christian Church. FIRMNESS in the right is therefore to be commended as a virtue indispensable to the attainment of substantial and permanent influence in the pastoral office.

ENERGY. The numerous and arduous duties of

the pastorate will be but poorly discharged without energy of character. Whoever is feeble of purpose or intermittent in his zeal gives but small promise of success in a sphere of duty that demands sleepless vigilance, untiring industry, and self-sacrificing toil. The term is from the Greek ἐνεργέω, ἐνεργός, signifying inward working. Energy, however, is not a mere mental fermentation, self-exhaustive and inoperative without. It is rather an inward working toward an outward end. It is properly consummated only in positive results. The same word, but little varied from its original form, is found in all the most important modern languages, having the twofold significance of intellectual and physical activity. In a primary sense energy lies wholly in the mind, but the mind, acting upon matter, creates physical power, which sometimes acts on after the originating mind has passed away. Thus the mind of a Watt and a Fulton may be said to be acting to-day through the myriad steam-engines that form the motive power of the world. So the moral energy of the apostles and the reformers of successive periods pulsates still in the breasts of millions, who in turn become propagators of the sacred impulse. Energy, as developed in character, demands a union of activity and force. Its characteristics are vigor of movement as opposed to languor, strength of will as opposed to irresolution, and power as opposed to inefficiency. Its opposites are inertness, indolence, feebleness. Energy rises early and commences work. Indolence folds the hands together and says, a little more sleep. Having risen, it procrastinates, wasting time and wearying

itself with inaction. Energy meets difficulties and conquers them. Indolence says "there is a lion in the way." Examples of energy are found in all great men and successful ministers. While men are differently endowed both with physical and mental energy, yet both may be cultivated and strengthened. Energy may be promoted by conceiving rightly of its own importance, by cherishing lofty and soul-stirring motives, and by putting forth strenuous efforts until energetic action becomes habitual.

Energy measures the motive power of every aggressive Christian, and especially of every minister of the gospel. Energy is demanded in preaching. Energetic thought needs to elaborate the matter of a discourse, and energy of soul needs to flow out through all its delivery. Energy is necessary to a timely and efficient discharge of all pastoral duties, specially in maintaining, amidst the pressure of other cares and responsibilities, personal efforts for the salvation of individuals. Without energy in a pastor the various benevolent enterprises of a Church are sure to languish, if not to die out, whereas pastoral energy will infuse into them life, order, and power.

Energy should not be spasmodic or intermittent; hence it needs to be regulated and sustained by PERSEVERANCE. Perseverance, as a trait of character, implies both the purpose and habit of continuance in whatever one undertakes. Continuance in given courses may result from mere habit, and persistence may be manifested in particular actions or courses of action. Perseverance occupies a broader field, and results from the exercise of a nobler class of faculties.

Like other personal characteristics already noticed, perseverance is susceptible of opposite applications. Perseverance in evil is a flagrant sin which adds enormity to other sins. Perseverance in goodness and virtuous effort increases and adorns every other excellence of character. From this point of view appears its great importance in the character of a pastor. He labors not merely for immediate results, but for issues reaching into the long future, and taking hold upon eternity. In this toil he must walk by faith, and not by sight. Hence, however distant the realization of his hope, neither his faith nor his efforts must be allowed to fail. Perseverance is necessary in constant endeavors for personal improvement, to make progress in knowledge and in holiness, as well as in maintaining the full routine of public duty. It is specially important in periods of religious declension, and amidst oppositions and discouragements of every kind. Perseverance is enjoined in the Scriptures as an essential element of a religious life. "He that shall endure unto the end, the same shall be saved." Matt. xxiv, 13. "Be thou faithful unto death, and I will give thee a crown of life." Rev. x, 2. On the other hand, the lack of perseverance is rebuked as the precursor of fatal apostasy. "Ye did run well; who did hinder you, that ye should not obey the truth?" Gal. v, 7. Indeed, the lack of perseverance detracts from every conceivable excellence of character. It tends to vacillation, instability, and unreliability. It forfeits self-respect, and renders a man incapable of securing the high respect of others. Some pastors waver and hesitate in well-doing, and

some even abandon the best of measures through faint-heartedness or despondency. Hence COURAGE and HOPEFULNESS should be cultivated as of indispensable value to the leader of a spiritual host.

All men, unless morbidly despondent, are hopeful when the tide of prosperity is running high. But that tide, like the tides of the ocean, has its ebb. Unvarying prosperity can not be expected in any of the relations of this life. Although it may not be possible to foresee in what form difficulties or disasters may be encountered, yet it is safe to be prepared for them at any time and in any form. Whether, therefore, from the oppositions of the world, the flesh, or the devil, a Church or a minister is involved in serious trial, it becomes the latter, especially, to bear up under the difficulties of the situation with a manly heart and a confident trust in God's promises. The pastor should at all times be true to his convictions of the power of truth and of the ultimate triumph of the gospel. *Sursum corda* was a glorious motto of the early Church which should never be allowed to become obsolete. As in military struggles calm courage and hopefulness in a leader have often wrung victory out of the jaws of defeat, so in the battles of the Christian life a strong heart has often won triumph where discomfiture seemed inevitable. As in an army cowardice or courage in leaders becomes contagious in the ranks, so in the Church a faint-hearted pastor often unconsciously and undesignedly diffuses among the whole membership his own pusillanimous fears, while a pastor possessed of high moral courage inspires those who surround him with such

hopefulness and energy as not only prevent disaster, but secure success.

The word of God is full of exhortation and the Christian religion full of aid for the development of courage and hopefulness. Moses was instructed to command Israel in these words prior to their entrance into the land of promise: "Be strong and of a good courage, fear not nor be afraid of them, for the Lord thy God, he it is that doth go with thee; he will not leave thee nor forsake thee." Deut. xxxi, 6. Joshua, as the leader of the chosen people, was exhorted in similar language, which may properly be considered as God's command to every leader of his spiritual host: "Be thou strong and very courageous. . . . Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua i, 7, 9. The Psalms of David make the same idea prominent: "Be of good courage and he shall strengthen your heart, all ye that hope in the Lord." Psalm xxxi, 24. "Wait on the Lord: be of good courage and he shall strengthen thine heart: wait, I say, on the Lord." xxvii, 14. In the forty-second and forty-third Psalms the following rebuke and remedy against despondency is thrice recorded: "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, who is the health of my countenance and my God." Even the weeping prophet Jeremiah, "the man that had seen affliction by the rod of his wrath," could sing, "The Lord is my portion, therefore will I hope in him. . . . It is a good thing that a man should

both hope and quietly wait for the salvation of the Lord." Lam. iii, 24, 26. The lives of the apostles were filled with examples of the courage and hopefulness inculcated and demanded by the spirit of Christianity. Witness the boldness of Peter and the other apostles who, having been cast into prison and straitly commanded that they should not teach in the name of Jesus, nevertheless proceeded to fill Jerusalem with their doctrine, answering, when again arraigned by their persecutors, "We ought to obey God rather than men." Acts v, 29. The motto of Peter's life is given in his exhortation to the members of the general Church: "Gird up the loins of your mind, be sober, and hope to the end." 1 Peter i, 13.

Paul was also a model of courage and hopefulness, yielding to no discouragement, however severe the trials to which he was subjected, or however stern the oppositions he was called to encounter. Witness his defense when arraigned before kings and governors, and also the cheerful tone pervading his communications to his brethren, whether by word or pen. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus." Acts xx, 22–24. "Therefore, seeing we have received this ministry, as we have received mercy, we faint not. . . . We are troubled on every side, yet not distressed; we are perplexed, but not in

despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. iv, 1, 8, 9. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii, 1, 3. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 5–8. Let all pastors who would maintain an apostolic ministry in the Church, cultivate the magnanimous spirit and the undaunted hopefulness of which the apostles gave so glorious an example.

B. RELIGIOUS QUALITIES OF CHARACTER.

Let us now consider some of those religious characteristics which are essential to a well-formed pastoral character. Not to discuss religious experience in general, it may be remarked that the Christian minister should be eminently a devout man.

HEAVENLY-MINDEDNESS is essential to the influences most of all important for a pastor to exert. It is not merely desirable that a religious teacher be dignified, serious, and thoughtful, but he should be able to say with the apostle, "Our conversation is in heaven;" and to illustrate the saying in all his intercourse with the people. "Out of the fullness of the heart the mouth speaketh;" and when a minister of the gospel becomes engrossed with worldly concerns, or delights in the trivialities which occupy worldly

minds, he is but poorly fitted to "point men to heaven, and lead the way." On the other hand, when the concerns of this life appear to one in their true light, only important in reference to their bearings on the world to come, he has a primary and much-to-be-desired preparation to discourse to men, both in private and in public, for the purpose of promoting the welfare of their souls. Such a man's presence in any company seems to be surrounded with the atmosphere of a better world, while he equally attracts by his example, and wins by his fitting words.

LOVE. No man can be a true pastor unless he has a deep and genuine experience of Christian love. The shepherd of souls should love God with all his heart, and his neighbor as himself. Love then will become to him the fulfilling of the law. It will at once suggest to him his duties, and aid him in their discharge.

"Success in soul-saving requires a warm heart; eminent success, a hot heart. Icebergs are not to be melted by moonbeams. Many other desirable qualifications may be dispensed with, but genuine, spontaneous, abiding warmth of soul toward the Savior and toward the sinner there must be, or a man can not be a successful Christian worker. Without this the most eminent endowments only make failure the more disgraceful.

"It seems almost impossible for some Christians to get rid of the notion that spiritual results can be secured by methods merely material and intellectual. Given money and brains, and it is often assumed you have force enough to run a moral reform, a Sunday-school, or even a Church. The rebuking voice of the Almighty sounds forth, 'Not by might nor by power, but by my spirit,' and that spirit works on the ungodly mainly through the medium of the hearts which have already felt its transforming power. The most magnificent floating palace ever built is but a cumbrous hulk, utterly useless for the single purpose of its construction until its fires are kindled, and its heart throbs, and its timbers quiver from stem to stern with the pulses of a mighty life.

"There is no possible substitute for a heart aflame. Brilliancy may dazzle, but it takes heat to kindle. Chalmers preached for thirteen years before his conversion with a keenness of logic, a splendor of rhetoric, and a majesty of eloquence unsurpassed and rarely rivaled, but he afterward publicly confessed that during all that time his ministry not only failed to lead any one to a saving acquaintance with Jesus, but that, so far as he could learn, it had 'not the weight of a feather upon the moral habits' of his parishioners. John Wesley's early ministrations in England and America were of small account, but when, through the influence of the Moravians, his 'heart was *strangely warmed*,' God gave him a tongue of fire, and the scenes of the Pentecost were re-enacted.

"An almost passionate devotion to the work of saving men seems to be the indispensable condition of abundant harvesting. John Knox was wont to cry, 'Give me Scotland or I die!' Whitefield would often pray, 'O Lord, give me souls or take my soul!' Emmons had unutterable groanings over sinners. Concerning one such season he writes: 'The agonies of that hour can never be told; I verily thought I should have died.' When the burning soul of Paul had been pursuing its orbit among the nations for thirty years, driven by some unseen power, and leaving a trail of glory every-where, he gave the rationale of his sublime career in six words: 'The love of Christ constraineth me.' The world knows what came of these furnace-heats in great souls. The conquests of the Church have been won and the history of the nations molded by them. They avouch the truth so well uttered by Lyman Beecher: 'The power of the heart set on fire by love is the greatest created power in the universe.'

"But we need not limit either the instruction or the encouragement of this theme by applying them solely to stars of the first magnitude. The tiniest taper that glimmers in a hovel is subject to the same conditions of shining as the sun itself. Grace is like nature in the universal sweep of its laws. A heart on fire with love to Jesus and love to men is just as sure to win some trophies for the Master through the pathetic pleadings of an illiterate Carvosso as by the inimitable eloquence of a Summerfield. Many a minister, a prayer-leader, Sunday-school teacher, or private Christian of no more than ordinary capacity might enter a career of extraordinary usefulness by securing the baptism of the Holy Ghost. He would find it to be 'power

from on high.' Many a professed disciple has never had his Pentecost, and that often makes the diametrical difference between a skulking, cursing denial and a lion-hearted apostleship, as it did with Peter." *

True Christian love is sympathetic, and SYMPATHY is of the highest importance in pastoral labor. The sympathy required in this work is something more than a natural tenderness of feeling; indeed, it is nothing short of a true religious affection. It feels for the woes of humanity rather than seems to feel, and cherishes and illustrates its feelings on the principle of the golden rule, instead of being controlled by fitful impulses. This kind of sympathy was manifested by Christ in his miracles of mercy to the sick, the lame, the blind, and even in restoring the dead to life, that he might assuage the grief of a widowed mother, and comfort the hearts of bereaved sisters. Paul had this sympathy when he said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed (separated) from Christ for my brethren, my kinsmen according to the flesh." Rom. ix, 1, 3. Also when he wrote other passages, like the following: "My little children, of whom I travail in birth again until Christ be formed in you." Gal. iv, 19. "God is my record, how greatly I long after you all in the bowels of Jesus Christ." "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Phil. i, 8; ii, 17. Sympathy for the poor and afflicted

* Christian at Work.

does not prompt us to say, "Be ye warmed, and be ye fed," but it arouses effort in their behalf. Sympathy for sinners does not lead one to excuse their guilt, nor to partake of their sins, but to appreciate their danger, and to work and pray for their rescue. Indeed, true sympathy of any kind does not exhaust itself in words, but expresses itself in appropriate and earnest action. Neither does it become cold and dead by professional routine, but it is deepened by exercise, and intensified by all the higher motives which cluster around the destinies of an immortal soul. The law of Christian sympathy, though brief, is exceeding broad. The apostle states it in this precept, "Rejoice with them that do rejoice, and weep with them that weep." Rom. xii, 15. The pastor who fulfills this law becomes alike a participant of the joys and the sorrows of the members of his flock, and thus endears himself to them by double ties. Whereas he who holds himself aloof from either the gladness of the rejoicing, or the tears of the afflicted, loses his best opportunity for winning their hearts. Human life alternates between joy and sorrow, and the periods of these extremes of feeling are those in which all persons are most susceptible of moral influence—a species of influence which a pastor must acquire and maintain, or his mission is a failure. Sympathy is needed in preaching as well as in private address. Indeed, the entering wedge of influence with congregations, as with individuals, is sympathy. A shrewd observer once said, "I have noticed that if a minister can only convince his congregation, during the first five minutes, that he cares for nothing

but to save their souls, he will kill all the critics in the house."

Sympathy ministers largely to what is called HEART-POWER, if, indeed, it be not heart-power itself. As love begets love, so the sympathetic pastor entwines around himself the affections of his people, and thus secures the most direct if not the only mode of access to their hearts. Of all the agencies of Christian influence this is the best and most certain of success. Hence it needs to be studied and cultivated, and continually practiced.

> "Ah, how skillful grows the hand
> That obeyeth Love's command!
> It is the *heart*, and not the brain,
> That to the highest doth attain;
> And he who followeth Love's behest,
> Far excelleth all the rest."*

It is interesting to observe, that various Christian Churches, which have heretofore been supposed to be indifferent to heart-power, as compared with stern logic, or the calm compulsions of reason, are now earnestly inculcating the former as a grand essential of ministerial success.

A minister of the Dutch Reformed Church† recently said, addressing Presbyterian theological students:

"Give full play to your own heart while writing, and while you are preaching. Touch the tender chords. I very much doubt whether the man who has no pathos in his nature was ever called of God to the sacred ministry. Beecher's highest power is in his pathos; so is Dr. Guthrie's. Remember that your people have cradles in their houses, and sick-beds, and are all

* Longfellow. † Rev. T. L. Cuyler.

of them men and women 'of like passions' with yourself. If you can't help weeping, then weep; if your feelings overcome you, then *break down!* It may break some others down too, and reach the fount of their tears. President M'Cosh lately described to me a wonderful scene in the Scotch General Assembly, when Alexander Duff spoke for two hours to an audience, who, for the most part, were opposed to his views, and yet he so completely broke them down by his overwhelming pathos, that every man in the multitude was weeping; and the member of Parliament who went around to "lift" the missionary collection afterward, walked with his handkerchief to his eyes, and the tears dropping from his cheeks! The vast assembly was a perfect *Bochim.*

"The two most successful ministers in New York are not men who preach splendid intellectual discourses, but are possessed of this heart-power, both in the pulpit, the prayer-meeting, and in their pastoral work. Young brethren! aim from the start to be thorough pastors. During the week, go to those whom you expect to come to you on the Sabbath. In the morning of each day, study books; in the afternoon, study door-plates and *human nature.* Your people will give you material for your best practical sermons. After an effective Sunday work, go around among your flock, as Napoleon rode over the field after a battle, to see where the shot struck, and who were among the wounded.

"In pastoral visiting, go where you are needed the most. If you neglect any body, neglect the strong, the cultured, and the godly. Go to the unconverted; go to the suffering; and go to those houses where the world comes the least. Get acquainted with every body, and do n't forget to recognize every body in the street. Always have a good tract or two in your pocket, and a kind word on your lips. Be sure of this, that every person, high or humble, likes personal attention (sympathy)."

A Congregational professor* at Andover exhorts his students in the following language:

"A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial

* Professor Phelps.

ministry, in which only the upper classes shall know or care any thing about him. You had better go and *talk* the gospel, in the Cornish dialect, to those miners who told the witnesses, summoned by the committee of the English Parliament, that they had 'never heard of Mister Jesus Christ in these mines,' than to do the work of the Bishop of London. *Make* your ministry reach the people; in the forms of purest culture if you can, but *reach the people;* with elaborate doctrine if possible, but *reach the people;* with classic speech if it may be, but *reach the people.* The great problem of life to an educated ministry is, to make their culture a *power* instead of a *luxury.* Our temptations are all one way. Our mission is all the other way.

"It is not, then, less education that our clergy need. It is inconceivable to me how any educated man can see relief from our present dangers, or from any dangers, in that direction. Ignorance is a remedy for nothing. So, imperfection of culture is always a misfortune.

"But we do need *consecration* of culture. This is the thing which the world is blindly craving.

"Above all, we need faith in the Christian ideal of culture, which measures its value by its use; its dignity by its lowliness; its height in character by its depth of reach after souls below it. This was Christ's own ideal of culture. He possessed no other; he respected no other; he denounced every other most fearfully. Not an act of his life, not a word from his lips, gives any evidence that he would have tolerated the awful anomaly of clerical life, in which a man ministers placidly in a palatial Church to none but elect and gilded hearers, with all the paraphernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while 'Five Points,' and 'Old Breweries,' and 'Ann Streets' are growing up uncared for by any labors of his, within hearing of his organ and his quartette.

"Our guard against the peril here indicated, then, is spiritual, as distinct from intellectual, in its nature. The cry should be, not 'Less intellect! less study! less culture!' but simply, 'More heart! more prayer! more godliness! more subjection of culture to the salvation of those who have little or none of it!'

"Prune down any theory which, for reasons yet unknown to you, *you* can not work to advantage, so as to make your way to the people's hearts. Stretch your theory to the facts of your life's work, be they what they may. Hold no theory for a day

which is not elastic enough to compass the necessities of your position. I have failed in my endeavors to help you if you have derived from my words any such theory.

"Esteem no institutions sacred which set you above and aloof from the commonalty. Revere no clerical usages, no laws of etiquette, no guards of your reputation, no proprietary claims, which require you to hold back from personal labor with the humblest or the most guilty. Yield to no churchly sentiments, or whispered arrangements, or tacit understandings, or unuttered disgusts, through which Churches shall be gathered by the law of social affinity instead of the law of benevolence; so that their pastors can not get at the poor and the degraded, because there are none such within hearing.

"Refuse to be pastors of such Churches if they insist upon their exclusiveness. Accept rather the calls of the 'low-born and low-bred.' Let it be said of you, 'This man eateth with publicans and sinners.' Refuse to be tempted by Churches in which pageantry of architecture, pomp of worship, operatic music, patrician caste, sumptuous dress, and other forms of un-Christian luxury, will conspire against you, making it impossible for the poor to be there if they would, and making them unwilling to be there if they could. The man was never born who could long carry the load of such a Church as that, with a Christ-like love of souls in his heart."

Such teachings are in full accord with both the theory and the practice of Methodism, as illustrated in the whole history of its past successes. And while we may rejoice that Christians of other Churches are adopting and commending similar theories and practice, it is important that we, as well as they, give increased attention to the cultivation of heart-power, and its application to the masses of the people. There are two modes of acquiring this great gift of heart-power, which we all so much need. The first is a genuine heart-experience in the deep things of God; and the second is personal experience and confidence, growing out of diligent

Modes of acquiring heart-power.

efforts to win the souls of those needing our ministrations by close heart-contact with them.

It is a happy omen of the times in which we live that even the Roman Catholics, who, in former days, relied on priestly authority, and on scourges, penances, and tortures to compel religious submission, and to enforce conformity to their usages, are now learning and teaching a better way to reach and influence the people.

The following extracts are from a book officially issued by the Catholic Publication Society of New York, entitled "The Clergy and the Pulpit, in their relations to the people by the Abbé Mullois."

"To address men well they must be loved much. Whatever they may be, be they ever so guilty, or indifferent, or ungrateful, or however deeply they may be sunk in crime, before all and above all they must be loved. Love is the sap of the gospel, the secret of lively, effectual preaching, the magic power of eloquence. The end of preaching is to reclaim the hearts of men to God, and nothing but love can find out the mysterious avenues which lead to the heart. We are always eloquent when we wish to save one whom we love; we are always listened to when we are loved. But when a hearer is not moved by love, instead of listening to the truth he ransacks his mind for something wherewith to repel it, and in so doing human depravity is seldom at fault. If, then, you do not feel a fervent love and profound pity for humanity, if in beholding its miseries and errors you do not experience the throbbings, the holy thrillings of charity, be assured that the gift of Christian eloquence has been denied you. You will not win souls, neither will you ever gain influence over them, and you will never acquire that most excellent of earthly sovereignties, sovereignty over the hearts of men." "To be co-workers with Christ in regenerating and saving mankind we must love it as he loved. He first did men good, then he addressed them. Hence it was that the people, unmindful of their most urgent wants, followed him, exclaiming, 'Never man spake like this man.'" "It is not by essays of

reasoning, any more than by the sword, that the moral world is to be swayed. A little knowledge, much sound sense, and much more heart are what is requisite to raise the great mass, the people, and to cleanse and purify them. To be able to reason is human, very human, and one who is a man and nothing more may possess that ability as well as you, perhaps in a higher degree. But to love, to devote one's self, to sacrifice self, is something unearthly, divine, possessing a magic power. Self-devotion, moreover, is the only argument against which human malevolence can find no answer." "Have a heart, then, in dealing with the people; have charity; love and cause others to love, to feel, to thrill, to weep." "What a grand mission, what a glorious heritage is that of loving our fellow-men! Let others seek to lord it over them and to win their applause, for my part I prefer holding out a hand to them, to bless and to pity them, convinced by a secret instinct that it is the best way to save them."

Would that all priests and prelates of the Church of Rome might hereafter learn and practice the pious and charitable precepts of the Abbé Mullois! By so doing they would be effectually, however insensibly, prepared to discard the errors of their system, and to adopt more spiritual conceptions of Christianity.*

Space will not allow further discussion of the religious qualities important in pastoral character, save a brief notice of that holy ZEAL which is necessary to kindle all the others into efficient action. Christian zeal is a passionate devotion to the worship and service of God, in accordance with the example and commands of Christ. It needs to burn in the soul of a minister with an undying flame. It may take either the form of a righteous indignation against sin, or of burning, self-consuming love toward the sinner. It

*It is proper to say that the paragraphs quoted are quite the best specimens of the Abbé's book. Many passages in it betray not only narrow views, but the superstitious notions of the Church and clergy which he represents.

may prompt to equal activity in opposing wrong or establishing right. The Savior himself gave an example of the former when he "found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." John ii, 14–17.

In the Old Testament zeal is represented as an attribute of the Most High. When Isaiah foretold the advent of the Prince of peace, and declared "of the increase of his government and peace there shall be no end," he added, "the zeal of the Lord of hosts will perform this." Isaiah ix, 7. Isaiah again said: "And he [the Lord] saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." lix, 16, 17.

Under the new dispensation divine zeal assumed a milder form and more tender aspect, especially as it culminated in the sufferings of Calvary, where Jesus trod alone the wine-press of the fierceness and the wrath of Almighty God. Isaiah lxiii, 3; Rev. xix, 15.

Thenceforward true zeal for God could only be found in obedience to the cross of Christ, and in harmony with the meekness and purity of the Redeemer's character. In the New Testament a clear discrimination is made between blind or unenlightened zeal and that which is according to knowledge.

The apostle Paul deplores his own former zeal as a Jew, persecuting the Church and cherishing the traditions of his fathers, and yet he affirms that "it is good to be zealously affected always in a good thing." Indeed, the same apostle, whose zeal was illustrated in tireless and life-long efforts to make known the gospel among the Gentiles, represents that the great object of Christ in giving himself for us was "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 14. The apostle Paul also commends zeal for spiritual gifts. 1 Cor. xiv, 12. Here, then, is scriptural guidance for the zeal of a pastor. He needs to be zealous of spiritual gifts that he "may excel to the edifying of the Church," and also zealous of those good works which are always the test of faith and love.

Zeal is the opposite of lukewarmness. It is irreconcilable with inaction. It is a source of power, whether in the heart of a minister or in the bosom of a Church, whereas the influence exerted by individuals or Churches toward saving men and making the world better is the measure of their zeal. Zeal may be sometimes impulsive, but, if sustained by principle and perseverance, it may be none the less valuable. An anonymous writer has sought to

quicken ministerial zeal by reference to a tradition of the age of chivalry, in which it is related that

"A Scottish king, when dying, bequeathed his heart to the most trusty and beloved of his nobles, to be carried to Palestine. Inclosing the precious deposit in a golden case, and suspending it from his neck, the knight went out with his companions. When on his way to Syria he was hard pressed by the Moors of Spain. That he might be inspired with supernatural courage, as it were—as an incitement to break victorious through his thronging foes—he snatched the charge intrusted to him from his neck, and, flinging it in the midst of his enemies, exclaimed, 'Forth, heart of Bruce, as thou wast wont, and Douglas will follow thee or die.' And so he perished in the endeavor to reclaim it from the trampling feet of the infidels, and to force his way out.

"Such is the position of the minister of Christ when encountering the hosts of heathenism and sin. Our Master's heart has flung itself in advance of our steps. In the rushing crowds that withstand us, there is not one for whom that heart has not sympathized and bled, however rebellious and depraved. Be it ours to follow the leadings of his heart, and to pluck it, as it were, from the feet of those who, in ignorant superstition, apathetic indifference, or open profanity, tread under foot the Son of God, and count the blood of the covenant an unholy thing.

"The illustration in its close is defective, for with us success is promised and victory is sure; so that with the Psalmist, in the language of holy confidence, we can say, 'I shall not die, but live and declare the works of the Lord.'

"It was predicted of the Messiah that he should see of the travail of his soul and be satisfied; that his earthly ministry should be successful; that the great anxiety which stirred within his bosom, and carried him forward to his baptism of blood, should be appeased. This travail of soul was for souls. It was for the lost. Behold the Savior among the men of his generation. He was bent upon plucking men as brands from the burning. He put his hand of blessing upon their little children. He lifted their dead, and they lived again. He showed them the way of life. But they wanted no such man among them. The light that went from him disturbed them, as the light of the sun disturbs the bats and owls in old ruins.

"But Christ's life only prepared the way for his death. This was to be the corner-stone of man's salvation. And this death was the highest expression of the Redeemer's travail of soul for souls. He made his soul an offering for sin. He died the just, over whom death had no power, for the unjust, the wages of whose sin was death. And he was in an agony of desire and expectation until the work was accomplished. 'I have a baptism to be baptized with, and how am I straitened till it be accomplished.' And this travail of soul was satisfied. Even as he hung upon the cross, a sin-bitten soul, a yearning penitent, cried, 'Lord, remember me.' And he did remember him, and saved him then and there.

"No man can have any great warmth of religious feeling, or any close sympathy with the thoughts and purposes of his divine Master, without having in his degree the same anxiety for the salvation of men, without the same willingness and purpose to devote himself to effecting their salvation. But it is said, 'There is no religious interest now.' So there was not when Christ came from heaven to show his travail of soul for sinners. The Jewish Church was cold and dead as a tomb. He found no response in it but the echo of his own voice; and yet he went forward. The baptism was on him. The work was before him. There was no religious interest; and that is why he girded himself, and encountered hell and the grave. It was to awaken religious interest. It was to kindle a fire; to arouse the souls of men to escape from the consequences of sin, and to lay hold on eternal life."

A similar work he has bequeathed to his followers in every successive period of time. To accomplish it, his ministers must cherish a pure and quenchless zeal which will continually seek to diffuse and perpetuate itself in the hearts and lives of their fellow-men.

C. HABITS.

The power of habit has been so often illustrated, and the consequent importance of good habits so fully demonstrated, that it can only be necessary at this point to suggest some of those habits or modes of action which are specially important to pastors as a

means of increasing their moral power in any community where their lot may be cast. Of these it may suffice to mention ACTIVITY and DILIGENCE, as a means of redeeming time and profiting by opportunities; ACCURACY and THOROUGHNESS, as essential to doing well and completing properly whatever is taken in hand; PROMPTNESS and PUNCTUALITY, as a means of saving one's own time and that of others.

To these may be added, with especial emphasis, the habit of SELF-ADAPTATION to men and circumstances. This habit is strikingly illustrated in the example and language of Paul the apostle: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. ix, 19–23. The purpose and habit of self-adaptation is opposed to the formality of fixed or ceremonious routine. It requires careful observation, correct judgment, and a certain INVENTIVENESS, without which a person is at a loss how to proceed, or, having erred, finds it difficult to correct his mistakes. It, however, does not involve, nor does any language of the apostle countenance, the slightest deflection from high moral rectitude. On the other hand, the principle and

practice of Christian adaptation must be regulated by a pure and enlightened conscience in all possible circumstances.

Inventiveness in a pastor is highly important in reference to the various plans and arrangements required in administering the affairs of a Church. It needs, however, to be guarded as well as stimulated, lest it degenerate into the habit of making changes for the sake of change.

Superadded to all other good habits must be that of CONSISTENCY. The term consistency, from *consistere*, to stand together, suggests the idea of harmonious co-existence. Consistency, in its broadest sense, demands, not merely harmony in all the elements of one's character, but such a balance and co-operation of all those elements as will avoid self-antagonisms, and secure the highest efficiency of Christian and ministerial effort in every department of labor. Mankind generally have an acute sense of congruity as applied to character. This fact is indicated by the current proverb, "Consistency is a jewel;" and also still more strongly by the proverb, current even in our Savior's day, "Physician, heal thyself." A Christian minister must be consistent with his position as a teacher, otherwise his example may counteract his precepts. He must also be consistent with himself and his own professions. If a Christian be the highest style of man, a minister should be the highest style of Christian. This requirement involves not only the necessity of a deep religious experience, but also of a life in all respects corresponding. A pastor must therefore be consistent with his own highest ideal of a

perfect character. To voluntarily come short of that, and to apologize to himself for inconsistencies, even though known to himself alone, will be to forfeit his self-respect, and to lay himself open to failure, and even to apostasy. Far above the observations and criticisms of others, he should continually aspire to that holiness of life and completeness of character required by the Judge of all. Any thing short of this will be inconsistent with the higher obligations of his sacred profession.

This chapter may be fitly closed with Bishop Ken's

"PORTRAIT OF A PASTOR.

Give me the priest these graces shall possess—
Of an embassador the just address;
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill the helm in storms to ply;
A fisher's patience, a laborer's too,
A guide's dexterity to disembroil;
A prophet's inspiration from above,
A teacher's knowledge, and a Savior's love.
Give me the priest, a light upon a hill,
Whose rays his whole circumference can fill;
In God's own word and sacred learning versed,
Deep in the study of the heart immersed;
Who in sick souls can the disease descry,
And wisely for restoratives apply;
To beatific pastures leads his sheep,
Watchful from hellish wolves his fold to keep;
Who seeks not a convenience, but a cure,
Would rather souls than his own gain insure;
Instructive in his visits and converse,
Strives every-where salvation to disperse;
Of a mild, humble, and obliging heart,
Who *with his all* does to the needy part;
Distrustful of himself, in God confides;
Daily himself among his flock divides;
Of virtue uniform, and cheerful air,

Fix'd meditation, and incessant prayer;
Affections mortified, well-guided zeal,
Of saving truth the relish wont to feel;
Whose province—heaven—all his endeavor shares,
Who mixes with no secular affairs;
Oft on his pastoral account reflects,
By holiness, not riches, gains respect;
Who is all that he would have others be,
From willful sin, though not from frailty free;
Who still keeps Jesus in his heart and head,
Who strives in steps of one Arch-Priest to tread;
Who can himself and all the world deny,
Live pilgrim here, but denizen on high."

NOTE.—John Wesley's "Address to the Clergy," written in 1756, and published in the American edition of his works, at page 217, volume vi, contains many thoughts on Ministerial Qualifications which are scarcely less adapted to the present period than to that in which they were written.

CHAPTER VII.

THE DUTIES OF A PASTOR—PERSONAL.

A MINISTER'S calling, his qualifications, and his appointment all point in one direction, that of duty. The duties of the pastoral office are, from the first, numerous and responsible. In the progress of events they become complicated and absorbing.

Pastoral duties may be considered as belonging to two great classes, personal and public. The latter can never be rightly discharged by one who neglects the former. Hence it is proper to commence the discussion of pastoral duties by considering what the pastor owes to himself.

All religious obligation centers in individual persons. "For himself every one must give account unto God." The pastor is no exception. Rather, in proportion to the dignity and responsibility of his office, a pastor's personal obligations are increased. Because a pastor he ought to be none the less a man, but, indeed, all the more a man and a Christian. The apostle Paul recognized the primary obligation of personal duty when he exhorted Timothy in these words: "Take heed unto thyself and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee." Also in his charge

to the Ephesian elders: "Take heed, therefore, unto yourselves and to all the flock."

A minister's personal obligations involve what relates to his bodily health and vigor, the improvement of his time, the cultivation of his mind, his domestic duties, and his private religious exercises. He has committed to him as the gift of God talents, time, and opportunities, three great elements out of which he is required to elaborate results for the divine glory.

With all his high spiritual responsibilities, he can never ignore his physical relations. While in the body he is "of the earth, earthy." He must eat and sleep like other men. But not, as some other men do, may he make eating, sleeping, or other physical gratifications a chief end in life. With him, although not to be disregarded as gratifications, they are chiefly to be contemplated as means necessary to nobler ends and higher objects. That a minister's material existence may be worthy of himself and conducive to the special objects of his life, he must not be indifferent to physiological science. Rather he should embrace in his knowledge of the universe a thoroughly scientific acquaintance with the anatomical structure and vital functions of his own physical system. He should understand the laws of health, and conform his habits to such uses of his eyes, his ears, and his voice as will conduce to their most efficient agency in his great work. He should deem it obligatory upon him to allot the necessary amount of time and put forth the requisite exertions not merely to preserve health, but to secure such a physical cultivation as will give him the best use of all his bodily powers. In the early

days of American Methodism these results were usually secured by the long rides and the daily preaching necessary in itinerating among sparse populations. But with the increase of population in our country, and the success of the Church in establishing pastoral stations in the cities and villages, there has come to our ministers, as to others, the temptation to physical inactivity which, if yielded to, is certain to effeminate the man, the Christian, and the minister. Nevertheless, this temptation, like others, may be resisted and overcome, as it will be by those pastors who have regard to the full measure of their responsibilities. Such persons will find it practicable not only to secure a sufficient amount of healthful exercise and recreation, but also to combine both with the discharge of pastoral obligations and domestic duties. Nor in so doing will they find it necessary to resort to puerile and time-wasting amusements. Not being afraid of the gymnastics of the ax, the saw, the pruning-knife, or the hoe, they will often be able to do themselves a double service by their use.

William Jay, the celebrated preacher and author, was accustomed to boast that he dug his Morning Exercises daily out of his garden. Dr. Dempster, who was scarcely less noted for the successful battle he fought against disease for a long series of years than for his stalwart intellect and metaphysical acumen, used, when near seventy years of age, to tone up his bodily vigor daily by attention to his woodpile in Winter and his garden in Summer. Others have preserved their vigor by riding, walking, or rowing. But who ever heard of such a result from a

clergyman's dawdling over a game of croquet? If such a pretense of exercise could be useful to any one, it might possibly suit the case of some poor specimen of a parson such as Dr. Pond has described in the following terms:

"A feeble, sickly, run-down minister, however good may be his intentions, must necessarily be inefficient. He will be able to do but little for his people. He will find himself fettered and embarrassed in all his attempts to do them good. And it will be easy for a minister who neglects the proper precautions to render himself feeble and sickly. Indeed, he will speedily and inevitably do this. Nature has prescribed rules respecting diet, exercise, exposure, study, which she will not allow us to violate with impunity, and he who carelessly, needlessly violates them becomes not only a sufferer, but a sinner. He throws away that which God has intrusted to him, a gift which he is, so far as possible, to preserve and consecrate wholly to the service of the gospel."

A writer in one of the journals of the day has set forth the physical errors into which some ministers allow themselves to fall in the following terms:

"The clergyman should understand physiology, that he may know how to take care of his health, and learn to say no when the kind-hearted parishioner urges him to indulge in cakes, pies, confections, strong tea, coffee, and other delicacies as he is making his parochial visits. One-half the illness of ministers, even of those who graduated from the theological schools healthy, is owing to the labored writing of sermons, and the high living incident to the pampering spirit of fond parishioners, and the lack of manly exercise, which, by public sentiment, seems to be denied to them. Some clergymen, unfortunately, use alcoholic liquors, to the damage of their health, and occasionally to their shame and the scandal of the Church. Nearly all use strong coffee and tea, and since the use of alcoholic stimulants has become measurably unpopular thousands of ministers have adopted the use of tobacco in some form, to the ruin of their health, the utter prostration of their nervous systems and their memory, and the demoralization of their manliness. Shut out by popular

opinion from the invigorating labors and exercises by which other men keep themselves built up, many clergymen resort to some stimulant or narcotic, with the delusive idea that the temporary excitement is a source of strength and upbuilding. The result is dyspepsia, nervousness, throat disease, and general debility. Ministers should at least be temperate in all bodily appetites."

Undoubtedly the list of bad habits in which some clergymen indulge might still be considerably extended, but, without entering into further details, a general warning against whatever will debilitate the body or enfeeble the mind must here suffice. Enough has been said to show that every conscientious pastor should seek by all legitimate efforts to maintain the highest purity and vigor of body, as auxiliary to intellectual health and spiritual power. This position is corroborated by facts in the history of the Church which show that the men who have accomplished great results for the cause of God were those who have preserved the *mentem sanam in corpore sano*, while it is observable at the present time that the ministers who exert a controlling influence in ecclesiastical bodies and over large communities are men of strong nerves, ringing voice, and masculine thought, though not always of large physical proportions.

The proper IMPROVEMENT OF TIME is fundamental to success in whatever relates to personal cultivation or public usefulness. When we reflect upon the brevity and uncertainty of human life, and the large proportion of its whole period that is necessarily absorbed in sleep and the supply of our physical wants, together with the eternal consequences pending upon the right employment of our waking moments, we may well be astonished at the indifference with which some good

men let their time go to waste. By them moments are uncounted, hours are whiled away, and even whole days suffered to lapse without results, and apparently without compunction. It is not wonderful that the lives of such persons are consequently of but little value to themselves or to the world. But this negative result becomes, in the light of Scripture, a positive sin, and persons responsible for it stand rebuked by all those passages of God's word which admonish men of the brevity of time and enjoin the duty of redeeming it. The tenor of Scripture in this regard should be considered emphatically binding upon pastors as ensamples to the flock and as stewards of the gift of God.

Plans needed.

One of the first requisites for the redemption of time is a suitable plan, and it is to be regretted that systems of education rarely give sufficient prominence to this subject. Nevertheless, not among the least benefits of public education is long practice in the orderly and close employment of the successive portions of each day. Unhappily many students, when once free from the routine of institutional life, instead of profiting by the drill they have received in this respect, relapse into the greatest irregularity, and seem to enjoy the inactivity and disorder which are then possible to them. Such will not be the course of an intelligent and conscientious Christian minister. On the other hand, he will cheerfully impose upon himself a closer economy of time and more rigid rules for the redemption of his moments than any institution can enforce.

The standard of Methodism as applied to ministers

has always been high in this regard, and to this fact is owing, in no small degree, the efficiency of the system and the personal usefulness of the great body of its clergy. John Wesley was eminently a man of system, and at an early period of the Wesleyan reformation he embodied in the minutes of his conferences rules and precepts bearing upon the employment of time which have been retained by his ministerial successors down to the present day as a part of the discipline to which they voluntarily pledge conformity. The following extracts from the "Large Minutes," as published in 1789, deserve to be examined in this connection, both for their historical significance and their intrinsic value:

"*Ques.* 1. How may we best improve the time of this Conference?

"*Ans.* (1.) While we are conversing let us have an especial care to set God always before us.

"(2.) In the intermediate hours let us redeem all the time we can for private exercises."

"*Ques.* 26. What are the rules of a helper?

"*Ans.* (1.) Be diligent. Never be unemployed a moment; never be triflingly employed; never while away time, neither spend any more time at any place than is strictly necessary.

"(10.) Be punctual. Do every thing exactly at the time."

"*Ques.* 29. What general method of employing our time would you advise us to?

"*Ans.* We advise you, (1.) As often as possible to rise at four. (2.) From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scripture with the notes, partly the closely practical parts of what we have published. (3.) From six in the morning till twelve—allowing an hour for breakfast—to read in order, with much prayer, first, 'The Christian Library' and the other books which we have published in prose and verse, and then those which we recommended in our rules of Kingswood school."

As though these rules were not sufficient, the subject of redeeming time is again referred to under the topic of personal religious instruction:

"In the afternoon follow Mr. Baxter's plan. Then you will have no time to spare. You will have work enough for all your time." "The sum is, Go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly." "We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself. No idleness can consist with growth in grace. Nay, without exactness in redeeming time you can not retain the grace you received in justification."

Better general advices could hardly be given, and yet it is well for individuals to have detailed plans, allotting portions of time to specific duties in accordance with their peculiar circumstances. Otherwise they will be in danger of daily losing many precious moments.

Any wise plan for the distribution of a minister's time will provide for the several great necessities of his nature — physical, mental, spiritual. While circumstances will occasionally require modifications of the best plan, yet there are certain leading features of pastoral life and duty which will harmonize in the experience of all men at all times. Hence a specimen plan, taken from actual practice, may be useful, at least suggestive to many. In the matter of early rising, it will be seen to fall below the standard of Wesley. Nevertheless it is capable of easy adaptation to those who will adopt and maintain Wesley's habit of rising and commencing the duties of each day at four o'clock in the morning.

PLAN FOR THE DISTRIBUTION OF A PASTOR'S TIME.

I. ALLOTMENT OF HOURS.

A. Study, ... Six hours.
B. Pastoral and public duties, Six hours.
C. Domestic and private duties, Five hours.
D. Sleep, ... Seven hours.=Twenty-four.

II. ORDER OF THE DAY.

5 A. M. Rising and private devotion.
6 " Exercise.
7 " Breakfast and family worship.
8 " Study and writing.
1 P. M. Dinner and private devotion.
2 " Reading and correspondence.
3 " Pastoral visiting.
6 " Supper and family worship.
7 " Church business, calls, and company.
8 " Meetings.
9.30 " Review of the day and private worship.
10 " Sleep.

III. ORDER OF THE WEEK.

A. M. Monday, Official registry, correspondence, etc.
Tuesday, Wednesday, and Thursday, Special preparation for the pulpit.
Friday and Saturday, Systematic Study, Theological and Scientific.

P. M. Monday and Saturday, Miscellaneous duties.
Tuesday, Wednesday, Thursday, and Friday, Pastoral visits.

In most communities Mondays and Saturdays are not favorable days for pastoral visits ; hence the above plan allots the afternoons of those days, together with Monday mornings, to the various official and miscellaneous duties that arise in the course of a week, but which may usually be assigned to those days without detriment to the interests of the Church, and oftentimes to the advantage of others as well as of the

pastor. "To every thing there is a season, and a time to every purpose"—Eccl. iii, 1—is a text which deserves to be inculcated upon all Church members and communities.

While it is conceded that the spirit of a plan like the above is more important than its minute details, yet it is well for the young minister to adhere as closely as possible to the plan he may adopt, lest he should insensibly fall more under the influence of exceptions than of the rules themselves. But it is objected that great practical difficulties will be encountered in adhering rigidly to a system like the above—specially that people will be offended if a pastor is not at all times accessible to them, and subject to the convenience of any one as to the time and length of the calls he must receive. It may be admitted that many congregations have been badly educated in this matter through the weakness or inconsiderateness of former pastors, but it is not to be believed that any Christian community will object to thoroughly studious and systematic habits on the part of its minister, or indeed will fail to approve of his greatest strictness in redeeming time when once enabled to understand that his object is to do them the greater good as a result. Nothing, therefore, can be more proper than for a pastor to make known to his congregation, on some fit occasion, and in a modest way, that in obedience to the rules of the Church, and his own convictions of duty, he wishes to have his mornings free from interruption, that they may be exclusively devoted to study and preparation for the pulpit, and also that he may secure

Congregational co-operation.

time for public and pastoral engagements during the later hours of the day. In such a connection, it would be well to appoint the time at which he can most conveniently receive calls, not failing to state that for any emergency, such as extreme illness, death, or funerals, he will hold himself always in readiness. Timely and judicious explanations of his plans and wishes, in reference to matters of mutual interest, will seldom if ever fail to secure for a pastor a cordial approval, and even the higher respect of his congregation, since its various members will not be slow to perceive that their own intellectual and spiritual progress is closely identified with that of him who ministers to them in sacred things.

Some of the advantages of a systematic distribution of time are obvious; such as, 1. The saving of many valuable moments, which, without it, would be lost in hesitation, between leaving off one engagement and entering upon another. 2. Deliberation in advance will always secure a wiser and more comprehensive plan than is possible to one who allows himself to be governed by impulses, whether from within or without. 3. Study systematically pursued, even though but a brief time each day, is of far greater value than when fitfully and irregularly performed.

In this connection it is proper to consider what a Christian pastor owes himself in reference to mental cultivation. Taking it for granted that in his preliminary studies he has secured such an introductory and general knowledge of books as was recommended in the chapter on qualifications, it becomes him in later life to make more substantial acquisitions of knowl-

edge, and to attain a broader culture than was possible to him as a mere student. If to mental maturity and enlarged opportunities of observation a pastor add habitual diligence in systematic study and thoughtfulness, he can hardly fail to gain more perfect conceptions of truth, if not a more rapid mental growth when in actual service than during former periods of his life. Having previously learned how to study, and having now the highest possible motives to gain enlarged knowledge and increased mental power, even limited portions of time may enable him to accomplish invaluable results in his own behalf, both as a man and a minister of the gospel; while to omit efforts for these objects, and to settle down into an easy, self-satisfied dormancy, will be to forfeit some of the highest pleasures of human existence, and to invoke premature mental decay, as well as a corresponding but certain loss of power and influence. That this sinister alternative is not only possible, but in many cases actual, is clearly and dispassionately shown in the following article, which appeared some years ago in a religious periodical,* but which is too faithful a portraiture of clerical dangers to be suffered to pass into oblivion:

"DECLINE OF ENTHUSIASM IN THE SACRED OFFICE.

"We have traveled North and South, East and West, and have known hundreds of ministers, and what do we find the state of the profession in this country? There are many excellent and laborious, and some distinguished men. But, on the other hand, we find many who show no great enthusiasm in their work; who only pursue their round of duties, as the lawyer takes care of his clients, and the doctor of his patients.

* The New York Evangelist.

"This lack of enthusiasm has surprised us, as it marks a great change in these very minds. A theological seminary is commonly a focus of intellectual life. A body of young men, engaged in the same studies, and debating questions with ardor, seem to be giving and receiving an impulse which can never be lost. There is an animation from the contact of so many young minds. It would appear that, thus instructed and vitalized, they must go on to perfection. But see these men ten years later, and, to the surprise of all, half of them have made no progress. They have settled down in some quiet valley. Their minds have been standing still. They preach no better than when they left the seminary—probably not so well, for in their first efforts there was a youthful fervor which time wears away. This decay of intellectual life is the bane of ministers. Next to the decline of piety itself, that which they have most to dread is the sluggishness which, after a few years, creeps over their minds.

"It is easy to trace the progress of this mental declension. The minister goes forth to his work like a young giant rejoicing to run his race. His mind is excited by his recent studies, and he falls to writing sermons like one inspired. But this ardor is cooled, not by violent opposition, but by the general indifference around him. He then feels the want of those professors who have supplied his mind with subjects for thought, or of fellow-students to debate with. But, alas! he may not find one kindred spirit with whom to counsel or contend. He has nobody even to contradict him.

"Here is the chief danger of a country minister. In the absence of all those influences from without, which can excite his mind, the general stagnation of life, in a few years, brings a fatal lethargy over his intellect. In the little domain of his parish he finds nothing to arouse him to great efforts. He may have in his congregation men of more talent than himself. But their pursuits lie in a different direction. They take little interest in those high theological questions which trouble him; while the mass of his audience, being plain people, care little for profound reasoning or polished eloquence. The result is that he loses his ambition. After struggling for a while against this leaden atmosphere, he sinks down under it, and vegetates as quietly as the elm that overshadows his dwelling.

"The effect soon appears in the performances of the Sabbath. The young preacher discovers a dangerous secret—that he can

make poor sermons pass about as well as good ones. He finds that an extemporaneous effusion, written Saturday evening, but delivered with a swelling voice, is as well received as his most elaborate discourses. He infers that great labor of preparation is thrown away. Any thing will do for his simple flock. This is a strong temptation to idleness. He forms the habit of postponing preparation for the pulpit to the end of the week, and then dashes off a homily without any strong mental labor.

"This is the ruin of hundreds of fine minds. They perish by neglect. They lapse into a loose way of reasoning, and a slatternly style of composition. When young men begin to consult their ease, they are lost. They will never make any thing in the world. Their minds will stop growing. Their preaching will be a repetition of flat commonplaces, and end in empty rant.

"Nor does the mischief end here. A people may not prove so simple as the new pastor thought them. For they will discover after a time that he is not the great man they took him for, and they will begin to look for another. It is a fact which all observe, that ministers settled in cities are far more seldom dismissed than those in the country. One reason is, that a larger experience of the world supplies their minds with fresh food for thought. They are kept awake and living by the ocean of life around them. But how to sustain this activity when the outward stimulus is wanting—that is the difficulty. How shall a minister, leading a retired and solitary life in the country, keep up a constant freshness of thought? To this there is but one answer. If a scholar or a preacher can not find excitement out-of-doors, he must find it within—in himself and in books. Let him enter his study, and lock the door, and then he can select a society to his taste. There are his University and his professors—his wise and eloquent men. Let him converse with these great intellects every day, and he will not be an ordinary man."

Thus the writer comes round to the very thought in connection with which his statements were introduced—Study, hard and systematic study, as an essential and never-ceasing duty which a pastor owes to himself as well as to his flock. But it is more pleasant to relieve the stern aspect of duty by presenting the same consideration in the light of privilege.

Whoever has tasted the sweets of learning is entitled to consider himself invited ever onward and upward to higher banquetings in the temple of knowledge; and though his duties extraneous to direct study are numerous and responsible, still they will all be more easily discharged in proportion to increasing progress in study. Let, then, the idea of a systematic division of time be wedded to that of study, so that no other duties will be neglected, and let both ideas be illustrated by a determination as sacred as his religious convictions, and so far from retrogression, mental progress will become the law of the pastor's life.

The crowning advantage of ministerial over merely scholastic study is that, in the latter, one has immediate opportunity for the use of whatever mental acquisitions he secures, whether from books or by the elaboration of thought. As to the method of a pastor's study it will usually be by topics. Although sometimes he will have reasons for reading a book through in course, more frequently he will have occasion to consult a variety of books in reference to a single topic. Topical study is at once the most pleasant and the most practicable for a pastor; pleasant, because it takes him out of the ruts of any one man's system of teaching or mode of thinking, and secures for his mind an agreeable variety of subjects and ideas; practicable, because with existing helps it is easy to avail one's self of the labors of the best minds, to serve either as the initiation or the auxiliaries of thought. Topical study favors the habit of mental concentration, without which nothing deep is ever reached. "One subject at a time, and that

Topical study.

thoroughly investigated," is the proper motto for advanced students. In the search for truth investigation should, whenever it is possible, be pursued until a conclusion is clearly reached and the mind satisfied. The mind should never allow itself to halt long between two opinions, nor to rest in half-formed conclusions. Thus a habit of thoroughness may be established.

The proper preparation of sermons leads to topical study of the most valuable and interesting kind; but in order to realize the highest advantage to the sermon, or from the study, unity of theme and unity of treatment are strictly essential. While the pastor is by no means denied the privilege of theoretic study, either in science, philosophy, or morals, he should acquire the habit of making his studies, in every department, converge to practical ends. Especially should he cultivate the power of commanding at will whatever knowledge he possesses to illustrate the topic in hand, whatever it may be. Thus he may make nature corroborate revelation, and all knowledge subsidiary to religious ends.

Mental productiveness.

When the mind has attained the power of productiveness, it becomes its own teacher, and effectually instructs itself while preparing instruction for others. In the pastoral duty of feeding the flock, no material affords such freshness and relish as that in which the mind of the teacher is interested as its own pabulum. Let him, therefore, who would lead his flock into green pastures, not content himself with offering them the husks of other men's gathering, or of his own past preparations, but rather

aim to keep his mind continually productive, and habituated, at least, to making new combinations of thought.

It is, moreover, exceedingly desirable to acquire the capacity of pursuing trains of thought when away from books and the appliances of study. Not only may much time be saved by the exercise of this power, but thought will often derive greater freshness from a change of scene, and invention become stimulated to higher flights and broader excursions, when its possessor moves out into the open air, instead of sitting, jaded with confinement to his study. Thus may duty and pleasure, labor and health, be made to combine for the great ends of the ministry.

In all precepts with reference to ministerial study the holy Scriptures, especially in the original, and with the best critical helps, should be placed in the foreground. Following these, standard authors, first in theology, and then in the several great departments of literature and science, should receive persevering attention. In following out these brief but comprehensive precepts inferior authorship of every kind must be rejected, and time only occupied with that which is in a high degree profitable. Nor need any fear be entertained of hard study when its hours are properly limited and alternated. Indeed, hard study — intense, absorbing application — is the only kind worthy of the name of study. F. W. Robertson illustrated this principle, both in manner and result. He said of himself:

"I read hard or not at all—never skimming, never turning aside to many inviting books—and Plato, Aristotle, Butler,

Thucydides, and Jonathan Edwards have passed, like the iron atoms of the blood, into my mental constitution." He cultivated "the steady habit of looking forward to a distant end, and unalterably working on until he had attained—the habit of never beginning any thing which is not to be finished."

The idea that life is shortened by hard study is now pretty thoroughly exploded. A popular writer on health* pertinently says:

"Thought is the life of the brain as exercise is the life of the body. There can be no more such a thing as a healthy brain, as to the mental department, without thought or study, than there can be a healthful body without exercise. And, as physical exercise preserves the body in health, so thought, which is the exercise of the brain, keeps it well. But here the parallel ends. We may exercise, work too much, but we can not think too much in the way of expressing ourselves, for both writing and talking are a relief to the mind; they are, in a sense, its play, its diversion. Pent-up thoughts may kill as pent-up steam wrecks the locomotive. The expression of thought is like working off the steam from the boiler. When clergymen break down, or public men or professors in colleges or other literary institutions get sick and die, the universal cry is 'study,' 'too much responsibility,' 'too much mental application.' It is never so—not in a single case since the world began. We defy proof, and will open our pages to any authenticated case. If a man will give himself sleep enough, and will eat enough nutritious food at proper intervals, and will spend two or three hours in the open air every day, he may study, and work, and write until he is gray, and still be young in mental vigor and clearness."

A pastor's library.

Books being essential helps to the acquisition of knowledge, a library for his personal use and convenience is indispensable to a pastor. Nevertheless, as a pastor is subject to frequent changes of residence, and also limited in his resources, his library must be adapted to his circumstances, and

*Hall.

therefore choice rather than large. But as the tastes and circumstances of pastors will differ, and as some kinds of investigation will be forced upon some men and not upon others, it is obvious that no list of books can be prescribed that will be equally suitable for every pastor's library. Every pastor, therefore, should aim to comprehend for himself the principles that ought to govern him in the selection of his library. As a literary and professional man he will necessarily be a book-buyer all his life. Intellectual, like material food, is required day by day as life advances. Hence he may be content to provide for his literary necessities as they arise, and not feel pressed at the beginning of his ministry to purchase such a library as he may need and may hope to have in subsequent years. At the outset, however, he would do well to determine that none but the best books shall command either his money or his time. Hence he should know what to reject, as well as what to buy. For both purposes some acquaintance with commercial bibliography will be useful as enabling him to know the character of publishers, what are the best editions of books, and when specially favorable terms are offered. This, superadded to such a knowledge of books and authors as a good education will initiate, and proper attention to current reviews will continue and extend, will be a suitable preparation for the task now under consideration.

In book-buying, as in most matters, there are opposite extremes to be avoided. On the one hand, books being attractive, and possessing certain intrinsic values, the young minister is inclined to buy too many.

At this point, therefore, let him resolve strongly not to buy books merely on account of their artistic beauty, their popular character, their great rarity, nor even their cheapness, although either of these qualities might add to the motives for purchasing books actually wanted.

There is, on the other hand, a possibility of being too cautious and pennywise in the purchase of books, and of so far withholding more than is meet from the book-seller as to tend to mental poverty. In these days of cheap publishing, when a few dollars will enable any one to procure the literary products of a strong man's life-time, there is no wisdom in declining to buy books which afford any just promise of intellectual or spiritual advantage. A clergyman had better deny himself expenses in the line of furniture, clothing, or even food for his body, than to put his mind on a starving allowance. If there is a possibility of mistake in regard to the provision of furniture for his mind, it is better to err on the side of liberality than of parsimony, more especially since mistakes of the former kind are not difficult of remedy by the sale of any book that, on examination, one does not wish to retain.

It may, therefore, be affirmed that a Christian pastor ought not to be without a library which shall, at the beginning, fairly represent the following classification, viz.: Special helps in ministerial work, general helps to knowledge, helps to thought and mental growth.

A. *Special helps in ministerial work.*

This class will include the holy Scriptures in all the languages with which the individual is acquainted,

and a suitable apparatus of biblical study, such as grammars, lexicons, biblical dictionaries, and one or more good commentaries. To these may be added standard works on the leading topics of theology, including a few volumes of choice sermons and ministerial biography.

B. *Helps to general knowledge.*

Under this head may be grouped books of reference, encyclopedias, choice specimens of literature, and standard histories, not omitting scientific works of a high character.

C. *Helps to thought and mental growth.*

In this department the old and the new should be fitly blended. If one can not afford to omit the old standards, such as Plato, Butler, and Milton, neither can he wisely dispense with the best thinkers of his own day. Very narrow and one-sided are the views of those advisers who, like Shedd, would confine ministers almost exclusively to the old standards, and in their extreme partisanship of a few books that have stood the test of time would make it a quasi-heresy to read any others. While there would be danger in attempting to read all the issues of the modern press, it would be an equal folly to close one's eyes blindly upon the agencies by which the present generation is affected for better and for worse. Certain it is that the pastor who holds himself aloof from mental contact with the representative minds of his own age can not expect to sustain a favorable comparison with them, or to make himself felt on the questions which most agitate the people among whom he lives, moves, and has his being. "These ought ye to have done,

and not to leave the other undone," would be a motto applicable to this subject. In harmony with it, the enlightened pastor will seek to profit by the best aids to thought which both ancient and modern times afford, and in doing so he will give some attention to the best class of reviews, both home and foreign.

D. *Miscellany.*

For convenience, let there be this fourth department in the pastor's library, in which he may place good books not strictly belonging to the other classes.

Now, whoever has these several departments of literature judiciously represented, even by a small number of books, has a good library, but a library which, like an army composed of skeleton regiments, will require filling up and enlargement from time to time, but which, increased on the same principles, will always be growing better.

It is worthy of remark that pastors of the present day have two classes of advantages in reference to procuring libraries which were not possessed by their predecessors of former times. One grows out of the art of stereotyping, by means of which all the more valuable books are sure to be kept in market, and not liable, as formerly, to get "out of print." Knowing this, a young minister can arrange to buy books when he needs them, and avoid the inconvenience of incurring expense before his actual wants occur. The other is an advantage of the mail service, by which a person in any part of the country can promptly secure any book by inclosing to the publisher, in a postal order or otherwise, the retail price. Hence no one need await a visit to the metropolis or any focal point

of trade before securing a book that he wants, but may order at pleasure, in the moral certainty of being supplied as well as if being present at the publisher's counter to select.

These allusions to a pastor's library should not be closed without an important suggestion as to the duty of Churches. Since few pastors are able to purchase as many books as they ought to have subject to their consultation, Church libraries ought to be established wherever practicable, in which, for the joint benefit of successive pastors and the Sunday-school teachers of the Church, an ample and increasing collection of valuable religious books may be accumulated. As further reference will be made to this subject in subsequent chapters, it is only necessary to add here that pastors may, in justice alike to themselves and their successors, devise plans and institute measures for establishing Church libraries, and also for increasing and perpetuating such libraries wherever found in existence. Neither in a Church library nor a pastor's library should any place be reserved for ephemeral publications. The world is too full of such publications, and both ministers and Christian people generally need to be on their guard against wasting time on not merely fictitious literature, but also on that perpetual rehash of material which forms the chief staple of many magazines and other periodicals.

There is, however, one species of ephemeral publication, from which a clergyman can not wisely withhold a proper share of attention. The present is an age of newspapers, and a public teacher who does not read the newspapers is in danger of being ignorant

of many things which he ought not only to understand, but to use for moral and religious ends. The newspaper press of America, spiced and stimulated as it is by constant telegraphic communication with all parts of the world, is an ever-acting and powerful educator of society. Unfortunately, however, its influences are not always good. No minister can undertake to read all that any newspaper will say, much less to correct all the errors which may be inculcated, intentionally or otherwise, by the newspaper press. Nevertheless, there are occasions in which it becomes the pulpit to speak out decidedly on the great questions of the day, and still more frequent occasions in which the most pertinent and forcible illustrations of sacred truth may be drawn from current events familiar to the public mind. Besides, both secular and religious papers record numerous facts illustrative of God's providences, and the consequences of human conduct, which form material for religious instruction all the more valuable for their recency and freshness.

While the value of historical knowledge in reference to the past is universally conceded, the importance of a knowledge of current history can not be questioned. Indeed, the relations of the past to the present, and the present to the past, form a topic of ever-increasing interest to thoughtful minds, and they certainly can not be comprehended by one who ignores the newspaper. But let no pastor waste time upon newspapers, on whatever pretense. By lax habits, in reference to ephemeral reading, it is possible, and with some common, to throw away many precious hours in reading

details of news, correspondence, and extracts, which ought to be passed over with the merest glance. Two things are necessary to profitable newspaper reading—discrimination and rapidity. The first will sternly refuse to occupy time with what has not an adequate measure of importance for present reading; and the second will dispatch even that with the greatest haste compatible with a just comprehension of the facts or principles involved.

Habits of reading.

One reason why newspapers are allowed to beguile a disproportionate share of time is found in the idea, that unless they are read at once they will disappear and be lost. There is a remedy for this error, not found, as some have supposed, in a laboriously prepared and voluminous scrap-book, but in a classified collection of extracts. It is rarely practicable for individuals to preserve files of newspapers; and, when preserved, such files are usually of more trouble than value, from their bulk and lack of harmonious arrangement. The remedy referred to may be secured by a free use of scissors. As newspapers are compiled by the use of scissors, so let them be dissected by the same instrument whenever their possessor finds in them articles he may wish to use again. But to avoid a confused heap of clippings, let the young pastor in particular adopt a plan of classification corresponding to his ideas of convenience and utility. If no better mode occurs to his mind, let him label a sufficient number of large envelopes with such titles as the following: *Admonitions, Biblical criticisms, Education, Examples of goodness, Happy deaths, Horrors of war, Illustrations of doctrine, Infidelity, Missionary facts,*

Parental obligations, *Scientific discoveries*, *Temperance*, *Youthful piety*, etc. When extracts are made, let them be distributed to their proper compartments, and let the packages of extracts be kept for consultation and use whenever wanted. Subsequent examinations will, from use or otherwise, cause some of the articles to be thrown out, and thus the collection, although frequently enlarged, may be kept within convenient space.

Some plan of this kind, wrought out by an individual for himself, will be of more practical value to him than encyclopedias of anecdote and illustration selected in a similar manner by others, but used in common by thousands of persons. This plan will also have the twofold advantage of enabling him to defer the detailed reading of many articles till the time when they may be of special use, and also of having matter collected in advance for subjects and occasions likely to arise in the course of future duty and study.

As to the contents of books they ought always to be easily accessible from their indexes, and one's general knowledge of their character; hence the old system of a commonplace-book filled with copied extracts, or of an Index Rerum with multiplied references, can not be considered worthy of recommendation, unless for some specific purpose. A practical man's Index Rerum must be in his own mind.

But there is an additional mode in which pastors may most appropriately accumulate material for instruction, illustration, and admonition, which may be of more specific value to them than the contents of

either newspapers or books. Each pastor should have his personal record-book, in which to record, from time to time, incidents from his own experience and observation, that may serve good purposes in conversation, in Sunday-school and platform addresses, and occasionally in sermons. Ultimately, a selection of these same incidents may be found worthy of publication, and become a useful contribution to current religious literature. As a sample of what may grow out of such a record, see volumes entitled, "A Pastor's Sketches," first and second series, by the late Dr. Spencer, of Brooklyn; also "Sketches from the Study of an Itinerant," by Dr. A. Stevens. The pastor's record-book should be kept separate from his diary, and also from his pocket memorandums of visits, calls, etc. All these will furnish data for the record proposed in which time and space should be taken to delineate details while they are fresh in his recollection. Otherwise as incidents multiply in the course of years, facts may become blended and confused in memory, to the injury of one's mind, and possibly to the prejudice of his veracity. If the chronological order be observed, an alphabetical or classified index will render its contents easily available.

The list of a pastor's personal duties would not be complete without including his domestic and religious obligations. But as these subjects will be discussed in chapters relating to the family and to society, further reference to them in this connection will be omitted.

CHAPTER VIII.

THE DUTIES OF A PASTOR—PUBLIC—OFFICIAL.

THE public duties of a pastor are so numerous and important as to require treatment under several distinct heads. With a view to presenting them appropriately, it is proposed to adopt a serial order, to be extended through several succeeding chapters, in which the pastor will be contemplated in the various relations which it is necessary for him to sustain at the present period of Christian history and Church progress.

It seems proper to begin with duties growing out of the pastoral relation itself. That relation can not exist, in its full sense, apart from a pre-existent and organized Church, which, in some form, accepts and recognizes the pastor as its spiritual overseer. A minister of the gospel, in the discharge of his duty as an evangelist, may organize a Church, and become its pastor by the act of Christian persons accepting Church membership under his own ministry of the word. From that nucleus he may proceed to organize other Churches, of which he or other ministers may take the pastoral charge. Again, several Churches may become affiliated under the joint pastorate of two or more ministers. But without pausing to consider

the possible variations in which the pastoral office may exist, it will now be assumed that a divinely called and duly ordained minister of the gospel has been appointed in some mutually recognized form as the pastor of a body of Christian believers associated together in Church fellowship.

Pastoral relation completed.

Previously, this minister was only a pastor in rank or theory, like a general without a command. Now he becomes invested with the official charge of souls, and is a pastor in fact. Previously, the Church, though duly organized as to its internal structure, was without a visible head, and lacked regular preaching, together with the official administration of the ordinances of God's house. The appointment now made completes the relations both of pastor and flock, and consummates the scriptural plan of a Church of Christ. A normal pastorate having been thus established, the pastor, in harmony with his personal obligations to God, owes his first duties to his Church. From that Church he is entitled to expect and to receive support, both material and moral. With it he must be in harmonious and efficient co-operation for all purposes of Christian activity, so that by mutual diligence and faithfulness both may expect to receive the divine blessing in their endeavors to promote the spread of truth and the salvation of men.

As such a pastorate may exist under various forms of Church government, its duties may be more or less modified by the minor variations of different Church constitutions, without impairing in any degree its normal and representative character. With this con-

cession, to any who prefer a different mode of Church government, the writer will hereafter feel free to make specific reference to his own, and to discuss pastoral duties as they ought to be practiced in accordance with the polity and usages of the Methodist Episcopal Church, using technical phraseology whenever it may seem to be required.

In taking this course no apologetic attitude is deemed necessary. The character and peculiarities of Methodism have been already fully vindicated, both by discussion and by events. From a portion of those events it may be seen that the Methodist Episcopal Church, during the first century of its history, has had no occasion to borrow luster from the successes of any other Church since the days of the apostles. A period has therefore been reached when, for its own sake, not less than for the advantage of the thousands of young men who may be expected to become its pastors in coming years, a somewhat full delineation of its pastoral requirements and necessities seems called for. Nor is it believed that an attempt to meet this requisition will diminish, either in candor or breadth of view, the general discussion already introduced. On the other hand, some practical exemplification of the theory of the pastoral office seems necessary, and the author thinks proper to give it by reference to a modern and efficient Church organization with which he is familiar. His course in this regard is at least in harmony with that of other writers on the subject, who have, with few or no exceptions, sought, directly or indirectly, to elucidate their several views of Church economy.

By some it has been erroneously supposed, and recklessly asserted, that an itinerant ministry can not properly perform the duties of the pastoral office. Facts, however, prove that a well-regulated itinerancy, which is no more nor less than a system for the regular distribution of ministerial labor, magnifies that office. Under the efficient administration of such a system, though ministers change and die, the pastoral office is perpetual. If, under the itinerant system, Churches do not elect their pastors, neither do they dismiss nor expel them. On the other hand, they accept and surrender the pastors who are sent to and from them with cheerfulness, considering the general good superior to their individual pleasure, although usually in harmony with it. Nothing is more certain than the fact that the million members of the Methodist Episcopal Church consider their itinerant system of ministerial supply highly advantageous for them, however it may devolve the burden of frequent removals on the pastors themselves.

Nevertheless, as this system also furnishes to ministers appropriate fields of labor without subjecting them to embarrassing candidacies and indefinite delays, as it saves them the pain of constrained dismissals by giving them new fields of labor at regular periods, and as it, without solicitation on their part, secures to them advancement in proportion to their merits, ministers themselves have just occasion to prize it also. Hence, as a matter of fact, both ministers and people who understand, from experience, the actual working of the itinerancy, are more than contented with it, in the established conviction of its

preponderating advantages to the general interests of the Church.

To the ministers who enter upon the system in its true spirit—that of committing their ways to the Lord, that he may direct their steps, and trusting him to do so through the economy of the Church—there is a peculiar satisfaction in accepting pastoral appointments as a direct gift from the Lord. However others may sneer at the idea, or seek, directly or indirectly, to accomplish personal ends, they stand firmly to the principle of awaiting, with calmness and confidence, direction from on high. Nor are they disappointed in the result. Take an example:

A minister receives an appointment to a Church in which possibly he had not a single acquaintance, and whose members were equally unacquainted with him. But the Church to whose pastorate he is designated, having the same confidence in the divine guidance through appropriate instrumentalities as he himself has, receives him as a messenger of the Lord, and welcomes him to the immediate discharge of his duties. Let us now consider those various branches of official duty which will require his attention.

Acquaintance.

As soon as possible he needs to form a personal acquaintance with his Church as a whole, and its members in particular. He is not to remain a stranger, but to make himself at home within his charge. He is not to look on as a spectator, but to enter as a participant into all the social, religious, and benevolent activities of the community of which he is to become a member, and the sooner he does so the better. Let him, therefore, from the

first, lay aside all claims to ceremonious attention, considering that, whether others call on him or not, it is his duty to seek out and know them.

This is a task which, to a young man naturally diffident, may seem formidable. But its difficulties are more apparent than actual. The new pastor may, from the first, count upon the sympathy of the people, and upon the fact that they are not less desirous of his acquaintance than he of theirs. Besides, the circle, once entered, naturally expands, and, with appropriate effort, never ceases to enlarge. Each acquaintance formed, each friend acquired, gladly introduces him to other friends, who in turn multiply introductions in their several circles of association.

Recognition.

Here let it be said, with emphasis, that the pastor should aim to know personally, and to be able to call by name at sight, every member of his Church, if not every regular attendant upon his congregation. It is both embarrassing to a pastor, and highly prejudicial to his influence, not to be able to recognize promptly any member of his charge. Some men expose themselves to this embarrassment, and to more prejudice than they are aware of, by yielding to the weak notion or professing the ridiculous affectation that they can not remember names, and thus go through life wasting more time in making reiterated apologies than would have been necessary to discipline their minds to so easy and agreeable a task. The pastor having accepted the idea that he may and must know every member of his flock by name, each additional acquaintance formed becomes a step toward that desirable result. This,

followed by the habit of speaking to each one whenever occasion offers, will confirm recollection, and make it possible to enlarge the circle of remembered acquaintances almost without limit.

Facilities.

In a properly organized Church the facilities for securing information respecting the members are so great that a new pastor, with a determined purpose, may in a very short time possess himself of a general knowledge of the entire *personnel* of his flock. In order to this, let him, immediately on arriving in his charge, consult the Church record. If that is properly kept he will find in it, besides other important items, a summary sketch of the past history of the Church, and a full list of all the official members, another list of members as distributed in Church classes, and also a list of baptized children.

An examination of these lists will show him the nature and extent of his task, and if either of the lists of members should also indicate their residences one of the principal difficulties of the case will disappear at once. The first reading of these lists will put him in possession of more or less names of families, concerning whom he should commence inquiries at the first opportunity. As soon thereafter as he can secure a meeting of the leaders and stewards he will find himself in the presence of persons to whom collectively every member of the Church is known, and by whom all his inquiries concerning individuals can be answered at once. If he should then engage the several leaders to attend him in making his first calls, so long as he may need guidance or introduc-

tions, and with their co-operation proceed to make calls as early as possible, he will be surprised at the little time necessary for forming personal acquaintance with a large community. If the various persons in such a community were only to be seen once, or even a few times, there would be less motive for the systematic measures recommended. But these are the very persons whom the pastor will expect to see in his congregations, his prayer-meetings, his social assemblies, and his daily walks during the whole term of his pastorate. Hence, having learned who they personally are, he will easily and almost insensibly continue to add to his knowledge of each one, and consequently to his ability of doing each one good. One who has not made the experiment can scarcely be aware of the great advantage which a pastor may secure from a prompt and general acquaintance with the members of his Church and congregation, whereas neglect of the duty thus shown to be practicable in the highest degree may result in impressions that their new pastor is distant, or ceremonious, or in some way less interested in their welfare than he ought to be—impressions which, if allowed to be made, may not be easily removed, or may actually rear barriers in the way of his usefulness at a time when he ought to have access to every heart. Such is the constitution of the human mind that persons are always pleased to form new acquaintances, and to pay respect to a stranger favorably introduced to them. Hence the best opportunities a pastor can ever have for becoming acquainted with his people occur soon

Multiplied interviews.

Advantages of first acquaintance.

after his arrival and during the earlier periods of his ministerial service among them. Then, if ever, he can introduce the Master to those who welcome the servant, and thus lay the foundation of a religious influence upon which he may hope to build during his whole sojourn in their midst.

Whether a minister's term of service be longer or shorter in any community, he should consider it obligatory upon him to maintain, from first to last, habits of Christian sociality. He should have a kind and pertinent word, as well as a friendly recognition, for every one. It is only in this way that he can properly fulfill the apostolic precept, "Be courteous," which literally means, "Be friendly-minded." It corresponds, moreover, to the proverb, "If a man would have friends, let him show himself friendly." Many ministers acknowledge the obligation of courtesy in their social intercourse who have not accustomed themselves to consider it a part of their official duty. For this reason the greater emphasis is here employed. This principle—the law of kindness in his heart and on his tongue—is precisely what is needed to render a minister's official intercourse with his people an agency of spiritual good. A minister who illustrates the grace of Christian courtesy has been well sketched by another:

"All his movements are as graceful as they are benevolent and kind. He eschews all awkwardness, all obtrusiveness, all indecent haste, all roughness of speech and manners. He wears an open, respectful, and gracious countenance. He converses with equal dignity, simplicity, and propriety. He listens with careful attention when another speaks, and regards with proper attention all that is said. His general appearance and

habits are, if possible, such as to offend no one, but rather what are calculated to insure the approbation and attract the respect and affections of his people and the public. He is, in all respects and in all circumstances, a true Christian gentleman. Nor does he for once lay aside this character, in whatever duty or exigency of his pastorship. Does he instruct? It is not with haughtiness, and so as to convey to those instructed a painful sense of their inferiority. Does he reprove? It is not with the scorpion's sting, but with 'the lip of kindness,' such as wins back the erring to the paths of righteousness. Must he inflict sorrow? It is always with reluctance, and with an unwavering eye to the good of the sufferer. Does he 'warn every one?' It is not with the countenance and tones of a task-master, but with the gentleness of a lamb. Does he enter one and another house? All his conduct there, to the last words he utters as he gives his blessing at departing, bespeaks him a well-bred man. Do others enter his own doors? His smiling countenance, his unfeigned pleasure and good-will, his hearty welcome, his kind attentions, his gentlemanly bearing and polished manners, all evince the genuine scholar in the lovely and heavenly principles of religion undefiled. Even as Paul, by his inoffensive and beautiful conduct he pleases 'all men in all things,' if that be possible, not seeking therein his own profit, but the profit of many, that they may be saved." *

Ministers who illustrate the grace of courtesy as thus commended, with habitual reference to the precept, "Condescend to men of low estate," are enabled to bestow priceless blessings on the poor and afflicted. Persons in prosperous circumstances are little aware of the value of kind words to those who are depressed with misfortune and tempted to write bitter things against themselves and their prospects. Few states of mind are more open to temptation, especially when such persons are led to think that no man cares for their souls. The multitude passes them heedlessly

*Dr. C. Adams. See also Bishop Ames on Courtesy, Appendix B.

by, men of business have other thoughts and cares, and if the man of God, through carelessness, mistaken ideas of dignity, or any other cause, treats them with neglect, how can they avoid thinking themselves forsaken? If, on the other hand, he, like his divine Master, "goes about doing good," seeking and saving them that are lost, how many broken hearts can he cheer, how many sorrows solace, and how many afflicted souls can he point to the true source of consolation!

Young and weak Christians specially need frequent and kind attentions of this nature, and the pastor who renders them will find himself compensated a thousand-fold for any effort that may be necessary to acquire and maintain the habit of speaking kindly to every one, and of going out of his way to show Christian attention to those who are liable to be neglected.

Official helpers.

The official meeting to which reference has been made not only affords the pastor great facilities for extending his acquaintance in the Church, but it introduces him to the inner workings of the whole organization and the actual administration of its affairs. The leaders of classes, as pastoral assistants, may be expected collectively to know what is the spiritual condition of all the members of the Church, and prepared to report any who are neglectful of duty or disorderly in conduct, together with any who may be sick or needy of relief. The stewards are charged with the duty of furnishing relief to the poor, as well as of collecting and disbursing the current funds of the Church. The

questions prescribed by the Church Discipline to be asked by the pastor at meetings of the leaders and stewards have reference to various pastoral duties, some of which deserve special consideration.

1. THE RECEPTION OF MEMBERS.

The economy of our Church devolves on pastors as an official duty the responsibility of admitting members, both on trial and into full connection. The Discipline, indeed, gives various cautions, and calls for the co-operative advice of leaders as a means of making it certain that none but suitable persons are admitted to either relation. Nevertheless, it implies that the authority of the act in all its forms is lodged where our Savior placed it, in the appointed overseer of the flock.* The propriety of maintaining the duty of receiving members as a pastoral function, in opposition to its surrender to the Church as a whole or to some part of it, was fully shown by Bishops Coke and Asbury in their notes appended to the Discipline of 1796.† The theory and true economy of our Church having been so well defined in the outset, and having been confirmed by a long and favorable experience, it is to be hoped that there will

*This duty of officially admitting members to the Church, and the corresponding duty of excluding improper persons from the Church in accordance with scriptural precepts, these and nothing more are taught by Matthew xvi, 19, as may be understood from a just interpretation. The context and parallel passages show that our Lord addressed Simon Bar-Jona, not in his individual capacity, but as a representative of the disciples, employing, not literal, but highly figurative forms of expression. To interpret the passage literally, as the Romanists do in order to maintain their theory as to "the power of the keys," is just as absurd as to predicate transubstantiation upon a similar interpretation of the figurative expression, "This is my body."

†See Appendix to Emory's History of the Discipline, pp. 358–361.

be no departure from it in future. Yet it is to be confessed that some of our disciplinary changes have treated the point under consideration with less definiteness than is desirable.

Assuming that the reception of members into the Church is an inalienable pastoral right and bounden duty, it is now desired to impress upon young pastors the grave responsibility of the task, together with some suggestions as to what it requires in practical detail.

(1.) *The enrollment of probationers.* As a term of probation with us, like the catechumenate in the ancient Church, is the door of entrance into Church communion and fellowship, every pastor among us should consider it his primary and urgent duty to enroll as many persons as probationers as he can, by all legitimate means, persuade to endeavor to flee from the wrath to come. In this view, while he should be diligent to pluck the aged "as brands from the burning," and, in fact, should overlook no class or condition of men, he should be specially mindful of baptized children and the youth of his Sunday-school.

(2.) *The care of probationers.* Toward persons enrolled in preliminary Church membership, he should employ all faithful diligence to instruct them in the truth, and encourage them in the duties of religion, with a view to securing their steadfastness in the divine life and service. It can not be doubted that, from neglect or inattention at this point, our Church has suffered great loss, while many precious souls have been allowed to go back to "the beggarly elements of the world," who, by diligent watch-care,

might have been saved. Of the first importance in this branch of ministerial duty is an affectionate pastoral solicitude, which should manifest itself in visits, in correspondence with individuals, and in special lectures, in which the privileges and duties of Church membership should be clearly set forth. Every probationer should also have a copy of our Articles of Religion, and, when practicable, of the entire Discipline placed in his hands for examination and preservation. In addition to what a pastor can personally do in behalf of the young Christians in his Church, he should, by due inquiry and observation, make sure that each probationer has a proper leader and congenial class associations. The allotment of probationers and members to suitable classes is an official pastoral responsibility, the importance of which is rarely considered, and never overestimated. In attending to it the pastor should not always be governed by the impulse of the individual, neither should he deem it so important to fill up vacant classes, nor to prorate members equally among the whole number of classes, as to have each individual under just the right influence. There is no period in human life at which persons are more susceptible of good impressions than at the beginning of their career as professing Christians. Hence at that peculiar period it is of unspeakable importance that, by all appropriate means, their minds be enlightened, and their hearts endeared to the Savior and the Church.

(3.) *Reception into full membership.* When, in due time, the act of reception into full membership in the Church is in order, it should be performed, not with

cold formality, nor with seeming indifference, but rather with an affectionate interest and an impressive solemnity, appropriate to one of the most important transactions of human life, which also has a direct reference to the life immortal. This act should be preceded by faithful, and if possible repeated, conversations, in which queries should be freely solved, and attention called to the nature and solemnity of the vows about to be assumed.

2. THE ADMINISTRATION OF BAPTISM.

The administration of the rite of baptism is an important ministerial duty, pertaining more especially, though not exclusively, to the office of pastor. It is an obligation of the pastor to exhort parents to consecrate their children to God in this holy ordinance, and, in the act of their so doing, to charge them solemnly with the duties pertaining to the domestic instruction of their offspring, in whatever relates to Christian knowledge and practice.

It devolves on the pastor, also, to "preserve a full and accurate register of the names of all the baptized children within his pastoral care." This rule implies that such children are entitled to certificates of removal, and to reception and enrollment in the charges to which they remove. By this means they should be kept under continued pastoral watch-care, up to the period when they may assume a full and voluntary connection with the Church.

The baptism of adults who have not been previously baptized usually takes place during the period of Church probation, and consequently calls for similar instruction in reference to the design of the ordi-

nance and the tenor of baptismal vows. Through inadvertence, many pastors have fallen into the error of deferring baptism till near the close of the candidate's probation. Wherever such a practice has obtained, it ought to be corrected without delay. All scripture analogy, and all the proprieties of the case indicate that baptism should be one of the first acts associated with a public Christian profession. The baptism of the three thousand at Jerusalem, of the Ethiopian eunuch by Philip, and of the Philippian jailer and his family by Paul, not only show that baptism was an initial ordinance of the New Testament Church, but that the apostles administered it in immediate sequence of a profession of faith. Pastors, therefore, should not fall into the mistake of considering our probationary period as designed to determine the propriety of administering baptism to candidates. Its great object is to induce and enable persons to become truly Christians, preparatory to their assuming the full obligations of Church membership; and, as the Christian ordinances are means of grace, we should administer them to suitable candidates when they most of all need their confirming aid as auxiliary to their religious welfare.

Only in those cases where persons are perplexed in regard to the mode of baptism, should this rite be deferred; and, since our Church gives the liberty of choice as to the mode, it is usually best to urge prompt decision in regard to that.

3. THE ADMINISTRATION OF THE LORD'S-SUPPER.

The reception of the eucharist logically follows the rite of baptism, and only in rare and exceptional cases

should be allowed to precede it. As an ordinance of the highest religious solemnity it imposes on a pastor the duty of careful consideration as to the character he himself maintains, and the frames of mind in which he administers this holy sacrament. It also requires him to give suitable instruction and faithful admonitions to the people lest any bring themselves into condemnation by partaking unworthily of the Lord's body.

4. CONFIRMATION.

While we do not, like the Greek and Roman Churches, regard confirmation as a sacrament, nor, like some Protestant Churches, as a ceremonial rite, only to be administered by bishops, we do regard it as a high pastoral obligation to confirm all young Christians and true converts in the faith of the gospel and in the practice of Christian duties. This is what was done by Paul and Barnabas, in Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith;"* and also by Paul and Silas, when they went through Syria and Cilicia, "confirming the Churches."† While, therefore, ceremonial confirmation is of no value, and often becomes an actual injury, from being represented and supposed to confer spiritual advantages, for which there is no warrant either in reason or Scripture, yet the moral and spiritual confirmation, which is the appropriate duty of every true pastor, can not be too highly estimated, or made the subject of too much judicious and anxious effort. Let every pastor, therefore, not only use the initial, but every succeeding sacrament as an occasion for the spiritual confirma-

* Acts xiv, 22. † Acts xv, 41.

tion, especially of young members of the Church. As agencies in this important work special sermons, lectures, and private conversations should be employed for instruction and religious impression, while the duties of prayer, fasting, and self-examination should be earnestly inculcated as auxiliary to the highest spiritual profit of every one. Nothing more surely betokens spiritual languor than a formal or careless administration and reception of the holy sacraments; and upon the pastor, as their authorized administrator, it depends, in a great degree, to control the important question, Whether these appointed means of grace are to be the "savor of life unto life, or of death unto death."

The Church record.

The duties above referred to indirectly but clearly imply the pastoral obligation of great familiarity with the names, Church relations, and Christian character of those composing his flock. The proper fulfillment of that obligation is in harmony with the pastoral duty of keeping the Church records, while proper personal attention to the latter greatly facilitates an accurate knowledge, not merely of the names, but of the spiritual condition and religious faithfulness of the different members of the Church. It must be admitted that our Discipline, although specific on most subjects, lacks definiteness in reference to Church records. In the order of business for quarterly conferences, it directs the presiding elder to inquire, "Are the Church records properly kept?" But it does not say who is to answer the question, nor in what manner said records are to be kept.

From the periodical asking of the question in an

official meeting, to which a traveling minister is not amenable, it might be inferred that some lay officer of the Church—the recording steward, for example—is responsible for the keeping of the Church records. But the duties of that officer are defined to be the recording of the minutes of the quarterly conference "in a book kept for that purpose." At most, those minutes can only be considered a special department of the proper records of the Church.

Among the miscellaneous duties of a preacher, the following is assigned a primary place: "To take a regular catalogue of the societies in towns and cities, as they live in the streets." Such a catalogue, which it would appear is not required for country places, answers to only a very meager idea of a Church record. Hence, some have queried whether it did not refer to a private list, by which the minister is guided in his visits, and which he passes over to his successor as a part of the particular account of his circuit, called for by the next paragraph.

In the section defining the relation of baptized children to the Church, the Discipline directs that "the preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence."

According to the spirit of this provision, a permanent baptismal record should be kept in every charge, in which each administrator is to enter the record of baptisms as they are performed. Besides, each pastor should ascertain and record the names, ages, etc., of baptized children who have come within his pastoral

charge, by certificate of removal or otherwise, since the date of their baptism.

Among his other specified duties, each preacher in charge is required to report at every quarterly conference "the names of those who have been received into the Church or excluded therefrom during the quarter; also the names of those who have been received or dismissed by certificate, and of those who have died or have withdrawn from the Church."

He is further "to take an exact account of all the matters specified" in the list of statistics which it is his duty to report to the annual conference, "and also to register the marriages and baptisms."

It is true that the account and reporting called for might be done from data furnished by some one else; and we understand that, in some Churches, laymen take exclusive charge of the Church records, and that some ministers content themselves with officially reporting statistics furnished them at second hand.

But according to the spirit of the Discipline, and the nature of the case, the preacher in charge is personally responsible for a full pastoral record, and ought, in every possible case, to keep it with his own hand. If any doubt could possibly exist on this point, it would vanish before those episcopal decisions and acts of the General Conference, in reference to withdrawal, which recognize the entry of the preacher in charge upon the Church records as decisive of membership or non-membership.

Essential to a complete Church record are at least the following departments: 1. A record of probationers; 2. An alphabetical list of members; 3. A list

of the several classes; 4. A record of baptisms; 5. Of marriages. Deaths may be entered opposite the names of individuals in the alphabetical list. Books specially adapted to the purpose are now obtainable at our depositories.

In Great Britain this class of duties, at least for the national Churches, is regulated by civil law. The blank books are prepared by the royal printer, parishes are obliged to provide them, and ministers to keep them in iron chests, and to make entries of baptisms, deaths, and burials within seven days, under penalties.

In Churches like ours, supported on the voluntary system, moral motives only can be brought to bear. But fortunately motives of that character abound. In our pastoral relations we are sometimes called on to verify marriages, deaths, and baptisms, in respect to pecuniary and civil considerations, and these, in addition to the purely religious and ecclesiastical advantages of properly kept Church records, should suffice to secure due attention to these duties.

The special uses of Church records may be considered first with reference to the advantage of pastors themselves. As already suggested, one of the first duties of a preacher in charge, on reaching his appointment, is to consult the records of the Church whose superintendence he is about to assume. If these have been properly kept, they will teach him lessons of essential importance in reference to his immediate and future work. By means of them he will be able, in the shortest time, to learn the names, residences, condition in life, and Church relations of all his members. By a glance backward he may often

gather a definite idea of the religious history of individuals and families. By examining the list of probationers he will see who are yet on trial, and, consequently, who are especially entitled to his personal attention. Prompt and affectionate manifestations of interest in the recent converts of his charge will greatly endear him to them individually, and remove that feeling of distance and reserve which, without effort on his part, is sure to embarrass his influence. At this point lies one of the most weighty objections to the itinerancy, that of its peremptorily sundering the relations which subsist between a pastor and his spiritual children. The newly appointed minister who sets himself upon ceremony, and makes no calls until he is called upon, gives currency to this objection, and often lays the foundation of serious prejudices against his Church, not unfrequently creating incurable alienation from it. But he that with the warm heart of a true pastor searches out recent converts, and those who are on trial in the Church, adopts them as his own children in the Lord, and cares for them tenderly, takes away all force from the objection, and in a very brief time secures to himself the influence that his predecessor enjoyed before him.

The same obligation springs out of the list of baptized children. Before commencing his pastoral visits, the minister should study it as a directory, so as to be prepared to recognize all whose names are there enrolled, in the families to which they belong. He should also be on the alert to make appropriate additions to it from those who have removed within his pastoral care, or who have been previously overlooked,

seeking, on all appropriate occasions, to have direct religious conversation with these lambs of the flock. In the discharge of such duties the pastorate will gain strength continually; whereas, in their neglect, the prosperity of a Church will not fail to decline from the periodical changes of its ministers.

The Church records should not only be examined by the pastor in private, but they should be made the subject of special inquiry in the leaders' meeting. Any thing that the new preacher can not readily comprehend will there probably find explanation. In that connection he should also enter into a thorough examination of the class-books of the several leaders, ascertaining the habits of individual members with reference to religious duty, and thus becoming prepared to encourage or "reprove, rebuke, and exhort" in his intercourse with individuals.

A pastor who has thus possessed himself of the instruction suggested by the Church records is no longer a stranger in a strange community. He feels that, in a great degree, he knows his ground, and, occupying it as he ought, he may in a short time wield the full measure of pastoral influence. Such being his introduction to the records of the Church, he should recognize the importance of frequently and personally revising it, and especially of putting it in perfect order at the end of each conference year.

For the benefit of the people it may now be suggested that, in addition to the permanent manuscript records of the Church, it is well to publish annually, in a neat pamphlet, a summary of that record for circulation. In cities and large villages printed direc-

tories will usually be advantageous far beyond their cost. Some of the advantages to be derived from them are these:

1. They form a convenient vehicle for a pastoral address, in a form and connection not likely to be soon lost sight of.

2. They tend to interest the members, young and old, in Church affairs.

3. They tend to promote acquaintance between members of the Church, and also accessions to the Church, in various ways.

4. They are especially useful as a card of invitation to strangers, and a means of direction to various Church services, which may not only be distributed by the pastor, but by his coadjutors in various spheres of Christian activity.

5. By publishing the names of official members and committees public sanction is given to their appointment, and the task of any who are diffident is made lighter.

6. Such a publication on the part of a Church challenges respect from those within and without by giving religious affairs the prominence they deserve.

7. A collection of these annual issues will form, in due time, a valuable history of the Church they represent, and will hand down to posterity many interesting facts that might otherwise be forgotten.

For the guidance of any young pastor who may wish to publish a Church record and directory in the most useful form we will indicate what ought to be its contents, using figures for designation rather than to prescribe an invariable order: 1. A historical sketch.

2. Pastor's address. 3. Officers and committees of the Church. 4. Officers and teachers (possibly scholars) of the Sunday-school. 5. Times and places of public and social worship. 6. Alphabetical list of members, with their residences, indicating by figures the classes to which they severally belong, and by asterisks who are probationers. To the above items may be added, at discretion, a financial exhibit, a list of benevolent contributions, and any thing else of special local interest. In every case care should be taken to condense the matter into a compact and attractive form, and to provide in advance for the expense of publication.

The appointment of class-leaders and the nomination of other Church officers is a highly responsible official duty of a pastor. The Discipline requires the preacher in charge "to appoint all the leaders, to change them when he sees it necessary, and to examine each of them with all possible exactness at least once a quarter concerning his method of meeting a class." This rule, based upon the idea already expressed, is designed to secure assistance, not antagonism, in the pastoral work. Hence the sole authority for appointments and changes of that class of Church officers is lodged in the pastor himself. To exercise this prerogative wisely will require close discernment of capacity, and the power of enlisting the best talent of the Church in active co-operation with the pastorate. In like manner the nomination of stewards, trustees, and the various standing committees required in an efficient Church will devolve on the pastor the responsibility of appreciating not merely the religious worth, but the personal adapta-

tion of various individuals for specific duties. Great generals have been distinguished for the faculty of selecting the right men for the right places. Great success in the Christian pastorate is largely dependent on the same faculty.

The pastor a peace-maker.

The preservation of peace and harmony in a Church and community is another high and official responsibility of a pastor. In few aspects does human nature show more conclusive proofs of the fall than in the common tendency to strife and discord. Beautiful pictures are often drawn of the innocence, loveliness, and purity of childhood. Yet how often do even children disagree and fall into collisions with each other and those about them! It is very necessary that parental restraint guard and control this tendency in the young, and that conscientious heed be given to the apostolic caution, "Ye parents, provoke not your children to wrath."

Not merely from ungoverned tempers in childhood, but from the frailty and sinfulness of men at all periods of life, how common are disagreements and contentions in the varied circumstances in which human beings meet! How many families have been disturbed and divided by this cause! What discomforts and bickerings have been introduced into neighborhoods, what divisions and contentions into communities, what partisan bitterness into political and national affairs, and, finally, what bloody wars, with their untold horrors, have taken place between tribes and nations as a consequence of the discordance of those who ought to have dwelt together in peace and love! From the murder of Abel by his brother down

to the present hour, from the borders of Eden to the ends of the earth, how has human passion sought to gratify itself in acts of malevolence and revenge, and, as a consequence, what miseries and wretchedness have been inflicted upon our race!

For this unhappy proclivity of our fallen nature, and for all the evils attendant upon its action, Christianity was designed as a sovereign remedy. Hence the blessed Savior was denominated the "Prince of peace." He also indicated an ever-present and prominent duty of his disciples when he directed and encouraged them to be peace-makers, saying, "Blessed are the peace-makers, for they shall be called the children of God."

How early in the history of the Church itself, and even among the chief apostles, was the necessity of the peace-maker's office indicated, and how often in the subsequent history of the Church has there been need for its exercise! Indeed, when we inquire into the causes of the slow progress of Christianity in the earth, few more significant reasons can be given than that the Church has too often been like "a house divided against itself," wasting by internal strife energies that ought to have been united and acting together for the evangelization of the world. Even now, when persecution for opinion's sake is almost unknown, when general charity prevails, and great progress has been made toward the unity of Christian sentiment, the moral power of the Church is greatly weakened by a too common lack of warm and practical brotherly love. In how many thousands of nominally Christian communities petty quarrels exist,

not only to disturb the peace of the parties themselves, but of their mutual friends! In how many Churches secret or open antipathies are fostered, in how many bosoms resentments are nourished and constantly in danger of breaking forth to do the evil without which they are secretly working within!

In order to exert the influence of a peace-maker an individual must himself cultivate the purest charity toward all men. He must be an example of the indwelling power of that peace which passeth all understanding. How weighty, then, will be his words, how influential his conduct! How effectually will he be able to cast oil upon the troubled waters of strife! With what sweetness and gentleness will he be enabled to assuage the acerbities of passion, and to bring conflicting elements into harmony! Especially will the peace-maker be solicitous to prevent the beginnings of strife, which are as the letting out of waters. Before the harsh word is said, before the rash act is committed, he will, if possible, bring kindly influences to bear and effect reconciliation.

On Christian pastors, in an eminent sense, does the responsibility rest of cultivating the qualities and performing the duties of the peace-maker. Of what small avail will be learning and eloquence in the pulpit, and how will the power of Christian truth be neutralized before the world, if jarrings and strife divide the Church! How will the ways of Zion be made to mourn if, on account of mutual dislike or jealousy, few come to her solemn feasts! How will the best energies of the Church be paralyzed if, on

any pretext, internal feuds are allowed to prey upon her peace!

Not only from prudential motives, but from the authority which God has given him, it is the duty of the overseer of the flock to endeavor, by all possible means, to remove all such stumbling-blocks. The task will often demand his highest wisdom and his most prayerful and persevering energy. To have any well-grounded hope of accomplishing it, it will be essential that he avoid all partisan feeling himself. He must rise to the position of a just and impartial arbitrator. He must know how to address men, and be able to command their respect as well. He must know how to appeal to the conscience without exciting opposition and prejudice. Especially must he be able to induce all parties to make concessions when necessary—and, if need be, confessions—for the sake of the cause and body of Christ. To accomplish these results will often require the sacrifice of time and convenience, and the exercise of much patience. But these are small offerings to be laid on the shrine of peace—small efforts, and hardly to be named in comparison with the blessedness of the peace-maker.

Church discipline.

While the timely efforts and kindly influence of a good pastor, coupled with the appropriate co-operation he may often secure, will forestall many evils and heal many breaches, yet so long as "it must needs be that offenses come" there will sometimes arise occasions for Church discipline in the form of arbitrations, Church trials, censure, suspension, and expulsion. In all such proceedings a pastor's duties are both responsible and critical. In

order to their appropriate discharge he should understand well the principles of discipline and judicature which are recognized in the laws and usages of the Church. He should also be careful to take all appropriate steps with the mildness and firmness which pure motives and a sense of great responsibility ought always to prompt.

If from the law applicable to any case, or the authorized comments on such law, the young pastor can not determine what steps he ought to take, let him have recourse to the advice of his presiding elder or bishop, or both, so as to proceed at once legally and prudently. In addition to acquiring an intelligent conception of what he ought to do, the pastor should maintain an unquestionable impartiality, coupled with such a supreme regard for the purity of the Church as will deprive of its sting any act of severity which, as an executive officer, it may be his duty to perform. Especially in the extreme penalty of the expulsion of a member of the Church, both the manner and the spirit in which the act is performed should demonstrate love to the offender, however the offense may demand public reprehension.

Dismissals.

Even the official act of dismissing members of the Church by certificates is not without its responsibilities. Members in good standing about to remove have the right to demand letters certifying their membership and according them to other Churches. But the issue of such letters is always in the implied expectation that they will be presented when opportunity is secured. Nevertheless, members have the power to withhold their certificates

from presentation, a power which is often used to their great spiritual injury. The non-presentation of a Church letter is practically equivalent to a withdrawal from the Church, which, though far from the possessor's original intention, is nevertheless often accomplished by delay. While it is not necessary—except on the ground of moral and spiritual motives—to deny the right of withdrawal in this form, yet it may often be within a pastor's power to prevent it. He should not, therefore, issue certificates in a formal or indifferent manner, but, while complying with the requisition, should endeavor to impress upon the removing members the importance of promptness in making themselves known as Christians in the places to which they remove. He should point out to them the possible embarrassments to which they may be subject on arriving among strangers, together with the great desirability of seeking Christian sympathy and fellowship at the earliest moment. To make this course not only practicable, but easy, he should often superadd letters of personal introduction to the pastor within whose bounds they expect to remove. Corresponding to this, when practicable, he should, in accordance with the rule of Discipline, notify the pastor of the Church to which they propose removing of the intended removal and the certificate given.

No statistics can ever determine the numbers of persons who have lost their Church standing and lapsed from a Christian profession through the unfriendly influences incident to the frequent removals of American population. The corresponding loss to the Church is known to have been great, and for the

past irremediable. But it is believed that much may be done to guard against such evils hereafter. To this end not only let the precautions above suggested be observed, but let pastors every-where be on the alert personally and by the aid of active committees to find and to welcome Church members who may remove within their bounds. Nor should they confine their attentions merely to Church members, but make it a rule to extend them to all new-comers and strangers, inviting their attendance upon public worship, and their participation in the religious and social privileges of the community. It is only by diligence in duties of this kind that the spirit and precepts of Christianity can be fully illustrated. Our Savior himself, in his discourse on the last judgment,* sets forth the duty of welcoming strangers in a most impressive manner. The apostle Paul also enjoins the same duty both in his Epistle to the Romans and in that to the Hebrews.†

The rendering of both passages in our common version, viz., "given to hospitality," and "be not unmindful to entertain strangers," falls below the significance of the original, and the modern limitation of the words "hospitality" and "entertain," still further narrows down the general comprehension of these inspired precepts. The Greek word used in both cases is φιλοξενία, "love of strangers." When a true, Christian "love of strangers" is manifested both by pastors and people, it becomes a great agency of winning souls, and of building up the Church.

* Matt. xxv, 35. † Rom. xii, 14. Heb. xiii, 2.

CHAPTER IX.

RELATIONS AND DUTIES OF A CHURCH TO ITS PASTOR.

IN immediate connection with the foregoing discussion of a pastor's duties to his Church, it seems proper to consider briefly the reciprocal relation of the Church to its pastor. A good pastorate being essential to the prosperity of a Church, the Church, on its part, is under obligation to contribute, in all practicable ways, to promote the success and efficiency of its pastor.

The Scriptures clearly indicate the ministry to be the gift of God to the Church—a divine appointment for its edification and improvement, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 12, 13. In this view Christian Churches collectively, and their members in particular, should be on the alert to derive from their pastor the largest possible measure of spiritual profit. The Scriptures, moreover, are not lacking in indications of the various modes by which these results may be obtained. At least in spirit

they enjoin upon Churches and Church members the following several duties toward their pastors:

1. *To receive them gladly and welcome them cordially.* The Savior himself taught this duty in an emphatic manner. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x, 40–42. "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John xiii, 20. The apostle Paul claimed it for himself and for his helpers in the ministry: "Receive us (χωρήσατε ἡμᾶς, welcome us, receive us to a large place in your hearts and affections); we have wronged no man, we have corrupted no man, we have defrauded no man, . . . for I have said before that ye are in our hearts to die and live with you." 2 Cor. vii, 2. A further reference is made to the same subject in the 13th verse: "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all." In sending Epaphroditus to the Philippians, the same apostle exhorts them: "Receive him in the Lord with all gladness; and hold such in reputation." Phil. ii, 29. Writing to the Corinthians he says: "I am glad of the coming of

Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such." 1 Cor. xvi, 17, 18.

The example of Paul in these and various kindred passages also indicates the duty of ministers, and particularly of senior ministers, to inculcate upon Churches the obligations which they owe to their pastors and those who labor among them in word and doctrine. This primary duty of the hospitable and cordial reception of a pastor is of great importance, as tending to cheer the heart of a stranger, and impart to him hope and energy, when an opposite course might cause him pain and intense embarrassment. Such receptions appear to have been referred to when the apostle says, with reference to Ephesus, "a great and effectual door is opened unto me;" and also "when I came to Troas to preach Christ's gospel, a door was opened unto me of the Lord." 2 Cor. ii, 12. No one, therefore, who loves the Lord Jesus Christ, and would desire to facilitate the spread of his gospel in any community in which he dwells, should be indifferent to the kind reception of a Christian pastor. Words of welcome and expressions of hope come gracefully from the humblest member of the Church, and will not be without an encouraging effect; whereas distance, formality, and reserve are chilling and repulsive. But kind receptions do not exhaust themselves in words. Rather they abound in acts of kindness and friendly assistance, which aid the pastor in becoming promptly settled in his new

home and speedily acquainted with the members of his congregation.

2. *It is the duty of Churches and Church members to hear their pastors attentively and reverently.* A great wrong is done when, through partiality to former pastors, prejudice, or indifference of any kind, a willing ear is withheld from a messenger of the Lord. "Faith cometh by hearing, and hearing by the word of the Lord." Rom. x, 17. To have "ears dull of hearing" is both a calamity and a sin.* "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9. Thus it may be seen that inattention or an indisposition to hear on the part of the people may at once place it out of the power of a minister to do them good, and inflict upon themselves serious moral injury. Besides, bad example in this respect becomes contagious, and tends to stop the ears of a community, not only against a minister, but against God's messages of truth. Witness the Savior's words: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke x, 16. No true minister of Christ would value, even if he accepted, attentions shown to him personally, but withheld from him in the character of a messenger of Christ. The most valued welcome, therefore, a minister can receive is from numerous and attentive auditors, who gladly receive the word of truth in the name and for the sake of his divine Master. If it should happen that from youth or diffidence, or some other cause, a pastor should be in danger of making himself

* Matt. xiii, 15; Acts xxviii, 27.

less impressive or influential than might be desired, it is at this point that stronger effort should be put forth as a means of guarding the interests of the Church and increasing the usefulness of one who is charged with leadership in the Church. Observe with what consideration the apostle Paul bespoke for Timothy the encouragement of the Church of Corinth: "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do. Let no man, therefore, despise him." 1 Cor. xvi, 10, 11. This language was evidently based on the youthfulness and comparative inexperience of Timothy, and may be considered an authoritative plea in behalf of all young ministers to whomsoever they may be sent.

3. *It is the duty of Churches to sustain their pastors generously.* This is not only true of moral, but of material support. Christ says, "The laborer is worthy of his hire;" and Paul exhorts, "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi, 6. He also asserts, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix, 14. What is wanted in Christian Churches at the present time is not so much a theoretical admission of the authority of these precepts as of liberality and practicalness in their application to the actual circumstances of ministers. In a Church in which ministers carry the voluntary principle to the extent of discarding all stipulations as to salary, leaving the whole matter of their support to the justice and generosity of their brethren of the laity in the several charges,

they have a right to expect that their reasonable wants will be well and fully provided for. Hence it may be said, that Churches, by their appropriate committees, should estimate liberally and pay promptly the salaries of their pastors. Great injustice is often done by inattention to this matter. Pastors are not only embarrassed and straitened by the withholding of what is their due, but they are actually incapacitated for the degree of usefulness they might attain if relieved from temporal embarrassment and apprehension of pecuniary trouble. Without discussing this subject at length, it may be summarily said that, in estimating for the support of their pastors, Churches should consider, not only their material, but also their intellectual necessities, and give them the means of constant mental and literary improvement. Especially for an itinerant ministry should suitable parsonages or pastoral residences be provided, and supplied with heavy furniture. Besides, in all Churches, when it is practicable, pastors' libraries should be established, in which as many good books as possible should be provided and kept for the joint use of pastors and Sunday-school teachers. The advantages of such a library can hardly be overestimated, especially if well stocked with standard books of reference in regard to theology and biblical literature. Even where Churches have no superabundance of means, and find some difficulties in meeting all their other obligations, individuals are sometimes found who would take a peculiar and personal interest in establishing, recruiting, or endowing libraries of this kind, and pastors should be on the alert to find and encourage them in

acts of beneficence adapted to their special tastes or views of obligation.

4. *Churches and Church members should love their pastors sincerely, and pray for them constantly and fervently.* The first branch of this duty is urgently enjoined by the apostle Paul. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. v, 12, 13. It is also enjoined by all those precepts which commend mutual love and affection as between Christian brethren, among whom ministers are ever represented as holding the chief place.

The duty of special prayer for ministers is indicated by the example of the early Church, and also by repeated solicitations addressed by the apostles to the Churches to offer supplications in their behalf. When Peter was put in prison, under guard of four quaternions of soldiers, "prayer was made without ceasing of the Church unto God for him." The apostle to the Gentiles not once only, but repeatedly, exhorted those to whom his epistles were addressed in reference to this matter. "Brethren, pray for us." 1 Thess. v, 25. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. iii, 1. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak." Col. iv, 2–4.

Again: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. xv, 30. "Praying always, . . . and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. vi, 18–20. Indeed, there is hardly an epistle without a request of this kind; *e. g.*, "Ye also helping together by prayer for us." 2 Cor. i, 11. "Praying also for us that God would open unto us a door of utterance to speak the mystery of Christ." Col. iv, 3. These requests of the inspired apostles, recorded in epistles designed to serve as a directory for the Church in all subsequent ages, have the full force of precepts, and should consequently challenge the attention and govern the habits of Christians and Churches to the end of the world.

5. *Churches should recognize and sustain the spiritual authority of their pastors by a cheerful obedience to their scriptural precepts and pious admonitions.* Obedience is not a favorite duty of modern times, and yet modern intelligence can not fail to perceive that obedience to parents, to magistrates, and to military commanders is as essential now as it has ever been. Christians especially will do well to take heed to the teachings of Scripture in reference to this subject. A passage in Hebrews sets forth at once the duty and the object. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. xiii, 17. The Church at Rome is praised for this obe-

dience: "But God be thanked, that ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom. vi, 17. "For your obedience is come abroad unto all men." xvi, 19. Paul and Titus rejoice together over the same grace in the Church in Corinth: "Yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. And his inward affection is more abundant toward you, whilst he remembered the obedience of you all, how with fear and trembling ye received him." 2 Cor. vii, 13, 15.

The Galatians are reproved for the lack of the same thing: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth." iii, 1. In similar terms the apostle addresses the Thessalonians: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. iii, 14. To the same he says: "We have confidence in the Lord touching you, that ye both do and will do the things which we command you. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." iii, 4, 6. Such authority is not confined to apostles. To Timothy, the apostle says: "These things command and teach." 1 Tim. iv, 11.

It is because they are intrusted with the Word of God that pastors are set with authority to command obedience. Magistrates bear the sword as the emblem of their authority and the instrument of execution. Into the hands of the pastor is put "the sword

of the Spirit, the Word of God." "The Word of God is quick and powerful, sharper than any two-edged sword." It is that word of the gospel which Christians are to obey. Ministers also should remember that, although intrusted with the grave responsibility of bearing and enforcing the word and will of God, they must discharge their duties with that meekness and humility which will challenge the love and approbation of their brethren, not "as being lords over God's heritage, but being ensamples to the flock." 1 Pet. v, 3. "Not that we have dominion over your faith, but are helpers of your joy." 2 Cor. i, 24.

6. *Churches should honor their pastors and guard their reputation as a part of their own.* The true dignity and the highest usefulness of the pastoral office never appear where members of the Church are on the alert to discover foibles in the character or conduct of a pastor, but only where, with charity for his weaknesses and infirmities, there is a disposition to hold him in honor for his office and his work's sake. This sentiment will cause good people to guard against the reckless and objectionable criticism, not to say fault-finding, which it is the tendency of some to indulge against ministers. Nevertheless, it is compatible with Christian faithfulness in communicating to pastors, at proper times and in a kind way, whatever faults or mistakes seem to hinder their usefulness, or well-considered suggestions as to any manner in which they may do more good. The rule of what is commendable and dutiful in a Christian Church is thus stated by Paul: "Let the elders that rule well be counted worthy of double honor, especially they

who labor in word and doctrine." 1 Tim. v, 17. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. xiii, 7. The honor here recommended is rendered by a cheerful compliance with the several duties heretofore enumerated, also by Christians taking all fit occasions to speak well of their pastor, and using appropriate efforts to enlarge the sphere of his influence, by bringing hearers to his ministry, and preparing for him a favorable reception from those whom he would win to the fold of Christ. It is possible for Churches, even those which are large and rich, to restrict and belittle their own influence by indifference to the honor of their pastor; whereas other Churches, of perhaps less opportunity, promote their own honor and usefulness by honoring their pastors as the servants of God with a generous support. The old motto, "Respect yourself if you would be respected," is applicable here; also the apostolic remark, "No man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the Church, for we are members of his body." Eph. v, 28, 29. The idea of the Church as a visible organic body places the pastor at the head, and while "they are many members, yet but one body: the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." 1 Cor. xii, 20, 21. Still less can the other members of the body say to the head, we have no need of thee. On the other hand, the welfare of the whole body is promoted by the members severally rendering "honor to whom

honor is due," and in "honor preferring one another." But the empty honor of applause or commendation is with a Christian pastor nothing, and less than nothing, unless his divine Master is honored through the joint instrumentality of himself and the Church. Hence he is chiefly anxious about what follows.

7. *It is the duty of Christian Churches to co-operate with their pastors earnestly, unitedly, and efficiently in promoting the work of the Lord.* This is, in fact, the great object of Church organization, and so many of the precepts and teachings with which the inspired epistles abound point directly to this agency of promoting the salvation of men and the glory of God that but few examples need be given: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii, 1, 2, 16. "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." iv, 5, 6. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and

Achaia, but also in every place your faith to Godward is spread abroad." 1 Thess. i, 2, 3, 7, 8. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." v, 14, 15. Here are the rules of conduct for Christian Churches and believers to the end of time, and happy are the pastors whose hearts are comforted and whose hands are held up by the faithful co-operation of Churches actively and wholly consecrated to the divine service.

8. *It is the duty of Churches to comfort their pastors when in affliction, and to dismiss them kindly when they go to other fields of labor.* This duty may be enjoined on the ground of respect, of sympathy, and of gratitude for services rendered. Ministers of the gospel are subject to sickness and sorrows, like other men, and, having devoted their energies to promoting the welfare of others and spent their strength in visiting the sick and consoling the afflicted, it would be sad indeed if, when their hour of trial came, they should lack friends to succor and comfort them. The apostles, who approved themselves as ministers of God in the peculiar trials of their times, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," yet showed their need and their high appreciation of Christian sympathy. Paul writes to the Philippians: "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye

lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every-where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done, that ye did communicate with my affliction." Phil. iv, 10–14. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." ii, 1, 2.

Predominant in Paul's epistles is his anxiety for the spiritual welfare of the Churches. While his self-forgetfulness was so great that his very life seemed to depend on the steadfastness of his spiritual children, yet he could feel keenly the pangs of desertion. When at Rome in his last trial no man stood with him, but all men forsook him, and, although the Lord stood with him and strengthened him, still he felt the need of sympathy and aid from Timothy, his own son in the gospel, to whom he wrote, "Do thy diligence to come shortly unto me." 2 Tim. iv, 9. The duty here referred to should be exemplified in systematic liberality to all aged and afflicted ministers and their families. Until that is done, unnecessary privations and sorrows are imposed on those who give their lives to the service of the Church.

Irrespective of old age and personal affliction, the exercise of consideration and kindness to retiring

pastors is incumbent upon every Church. Whether a minister leaves a Church in the routine of a regular system or for other causes, there is neither propriety nor religion in a cold and unfeeling dismissal. On the other hand, the removal of a pastor should be an occasion of the kindliest sympathies and the exercises of those acts of friendship which will endear mutual recollection and make future meetings in this world and the next a subject of pleasant anticipation. A system of regular and periodical pastoral changes greatly favors such a result, and is happily free from those disturbing causes which so often disrupt pastoral relations supposed to have been settled for life.

It is therefore incumbent on those pastors who enjoy the advantages of an approved system of rotation in their ministerial service to prepare the way for each other. The close of a pastoral term is a fitting and favorable occasion in which the retiring pastor may not only prepare the way for his successor, but disinterestedly instruct the Church in its relations to the pastoral office, and its various obligations toward those who may in future sustain that office in their midst. Timely and judicious attention to this branch of pastoral instruction will prove equally advantageous to Churches and pastors, by enabling both to comprehend better the sacredness of their mutual relations, and the means by which they can more effectually "strive together in one spirit and with one mind for the faith of the gospel." Phil. i, 27.

CHAPTER X.

THE PASTOR AS A LEADER AND GUIDE OF WORSHIP.

FROM the mutual relations and duties of the pastor and the Church as an organic body, we pass to consider a pastor's relations and responsibilities to the Church and congregation as a religious assembly. It is an important function of a Christian Church to attract to itself and within reach of direct pastoral influence, many who are not members, but who may be expected to become such. Hence, although a pastor's obligations to the organic Church are primary, they are not ultimate. While his first duties are to feed and nourish the gathered flock he is never to lose sight of those sheep that are without the fold, and who need to be brought within it as a place of safety, and a training school for heaven. In this view, all men must be regarded as having religious susceptibilities and wants, which can only be satisfied by divine worship. Hence the Christian sanctuary must be thrown open to invite the wayfarer and the wanderer as well as the children and friends of the Church to join in acts of devotion to their common Father and Judge. Even the infidelity which attempts to deny immortality to man is forced to admit that "man is a worshiping animal." All the false

worships of heathenism, and the history of the world from the earliest ages, concur in proving that man was made to worship. Patriarchism and Judaism were based upon the same great fact; and when their preparatory service was accomplished, Christianity was revealed and established as a system of worship fully adapted to the spiritual wants, not of a tribe or nation, but of the human race. Great mistakes, however, have been made, by some who have represented Christianity, in not maintaining the simplicity, the spirituality, and the purity of the worship appointed by Christ as adapted to men and acceptable to God. Hence cumbrous and costly ceremonies, derived in part from Judaism, in part from paganism, and in part from the devices of men's hearts, have been imposed upon the Christian Church as a necessary means or condition of worship. The tendency of ceremonious forms has uniformly been to corrupt or banish that true spirituality which is the one essential idea of true worship. "The hour cometh, and now is," said the Lord Jesus, "when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

To promote the will of God in this regard is therefore one of the great duties of the Christian ministry. For this object the holy Sabbath is given, temples of worship are erected, and frequent assemblies of the people are convened. In assemblies for worship, according to the Christian idea, the pastor is the appropriate and recognized leader. On this account he was

anciently called προεστώς, *Præpositus*, or President, reference being had to his function of conducting divine service. So in modern as well as ancient times the pastor is the president or conductor of worship in a Christian assembly.

In this capacity several specific and important duties devolve upon him. Primarily it belongs to him, in connection with suitable advisers, to arrange the times of public worship. On the meeting of a religious assembly it is his function to initiate the services, either by announcing a hymn of praise to God, the reading of the Scriptures, or the offering of prayer. In these several acts, whatever order may be pursued, the object is not so much to fulfill a ceremony as to engage the attention and enlist the feelings of all present in becoming themselves worshipers "in spirit and in truth." For a more minute consideration of what belongs to the pastor in this sphere of his duties we may give attention to, 1. Public worship; 2. Social worship.

The Sabbath a delight.

No man is so responsible for making the Lord's day a delight and a blessing to the community in which he dwells as the Christian pastor. In the accomplishment of this result worship must not only be made attractive, but edifying—a means of intellectual and spiritual profit to all who engage in it. One of the most important prerequisites to this is that the pastor himself be, like John upon Patmos, "in the spirit on the Lord's day." Much has been written on preparation for preaching; comparatively little on preparation for praying. Of the two, the latter is most important, since speaking to

God is a more solemn thing than speaking to men. All that has been heretofore said respecting the religious qualifications of a minister of the gospel should be presupposed as a general preparation for the religious duties of any given Sabbath. Then the specific preparation for the duties of the sanctuary should each Sabbath be early commenced in the closet. They should be intimately associated with the meditations on sacred truth designed to occupy the thoughts of the minister and the people, so that a certain unity may be secured for the entire engagement of the time spent in the sanctuary. Special devotional reading and composition may be employed to concentrate thought and facilitate expression, as well as to preoccupy the soul with the fervor and the reverence which become the sanctuary. On entering the sacred place devotions should be continued, and a devotional frame of mind cultivated, to the exclusion of worldly and intruding thoughts. Corresponding to this, congregations should be instructed and entreated to regard the Christian Church not merely as an auditorium for preaching, but as a temple for divine worship, in which, as a primary duty, it is appropriate for all to bow the head in silent and fervent prayer at the moment of entering. Few things have a greater tendency to banish sacred thoughts and to dissipate sentiments of adoration than to gaze listlessly about, and fill the mind with observations upon persons and dress, or any thing else foreign to the idea of communion with God. For the habits of a religious congregation in this regard the pastor is largely responsible; and it should be his aim continually to

deepen and strengthen the sacredness of all the associations of the house of worship. Not only he, but his official members, should guard against any uses of a Christian Church which might directly or indirectly dissipate sacred associations and defile it with acts or memories at variance with the spiritual worship of the living God. In the reaction of Protestantism against the extremes of Romanistic ritualism, an opposite and not less reprehensible extreme has often been reached by which, through the carelessness or the weakness of persons charged with the control of church edifices, they have often been polluted by most objectionable uses. It is not only the right but the duty of a pastor to demand that a church, in which he is to conduct public worship and preach the gospel, be held sacred to that exclusive use. To allow churches to be used for political meetings, for comic concerts, for dramatism, under any of its guises, or even for miscellaneous lectures and addresses, is to destroy the idea of their sacredness, and to rob them of a silent power which is invaluable as an auxiliary to worship. Here is a matter in which pastors, as they love the souls of men, are called upon to exert all their legitimate authority, and to claim obedience in behalf of their divine Master, who set them so conspicuous an example of zeal for the purity of God's temple.* Church desecrations, by whomsoever permitted, are sure to result in serious hinderances to the spirituality of worship on many succeeding Sabbaths, if not indeed permanently.

Space forbids an extended discussion of the pro-

* See Matt. xxi, 12.

priety of any particular order or form of Christian worship. It is assumed that the order may be changeable and the forms different with equal acceptance before God, the grand essentialities of worship consisting in the spirit and in the truth of worship. Whatever form or order, therefore, is in any Church deemed most conducive to the true spirit of worship is to be commended and followed. It seems like a very narrow view of the design and possibilities of public devotion to limit it, from Sunday to Sunday, to a fixed ritual, and to prayers composed centuries ago. Ritual forms, nevertheless, have their advantages, especially in enabling and accustoming all present to actually participate in acts of worship. A prayer of invocation as the initiatory act of divine service seems in itself intrinsically appropriate, although, when in practice followed by what is termed the long prayer, it seems ceremonious, and tends to repetition. The theory of our own Church is that the prayer of invocation should be silent and individual, and that devotional singing is appropriate as the first general act of public worship. To this, then, let our attention be now given.

Sacred Song.

SINGING THE PRAISES OF GOD is an act in which every member of a Christian congregation should be encouraged, and, if possible, induced to participate. The allotment of this important branch of worship to a quartette or a select few is an obvious perversion of propriety. Yet there may be no impropriety in a select few competent persons being designated to lead the singing of a large congregation. The same view may be expressed of an organ used for

that object. If isolated and exclusive in its use, it is a vain show, a proxy, a performance. If employed as a guide and a help, it may contribute greatly to the good order, the vitality, and the religious interest of the service. The pastor has much to do in rendering the singing of his congregation spiritual and an aid to the devotions of the people.

1. He needs to select appropriate hymns, and to read them in such a manner as to impress their choice sentiments upon all hearts.

2. By a definite understanding with the leader of his choir he should make it certain that both appropriate and familiar tunes are chosen.

3. He should exhort and induce all the people to join in the singing. This can rarely be accomplished by a single word, but only by systematic and persevering effort, inclusive of recommendations that all provide themselves with hymn-books, that all give attention to learning to sing and to sing well, and specially that all earnestly and fervently join in the present hymn, entering into the sentiment as an act of personal devotion. He should teach these things by example as well as precept, being himself a participant, and not a spectator of the service of song.

If by these and other appropriate modes he can induce the people to sing "with the spirit and the understanding also," and to sing "heartily as unto the Lord," divine service will be well commenced.

Prayer.

In order that prayer may be in the highest degree profitable as a branch of public worship, it also needs to be the subject of special instruction and exhortation. In addition to such

preaching upon the subject as will demonstrate its importance and universal obligation, together with the nature and advantages of the various elements and kinds of prayer, there should be a special showing of the proprieties of public prayer, by which every one will be enabled to appreciate the obligation to participate in it as a worshiper, and the great impropriety of witnessing it as a spectacle. All should be entreated to assume during prayer a devotional attitude, and to avoid the irreverence and distraction of gazing about. Where churches are not so constructed as to render kneeling generally practicable, which is always to be desired, at least all may "bow down," and thus secure a uniformity of external reverence, which is in itself impressive, and calculated to promote the spirituality of worship. As a summary of good instruction and an authoritative scriptural exhortation it is well often to introduce the service of public prayer with a select address, like one of the following: "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." Ps. xcv, 6, 7. "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth." xcvi, 8, 9. "Exalt ye the Lord our God, and worship at his footstool; for he is holy." xcix, 5. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." c, 4.

In any case where a ritual form is employed it

is specially incumbent on the leader to comprehend the meaning and enter into the spirit of his utterances, the people being duly exhorted to join in the responses. Where extempore prayer is offered it is equally important to induce in all the people the habit of mentally following and actually joining in the confessions made, the praise rendered, and the supplications uttered. Whoever neglects thus to unite his heart with the leader of either public or social prayer fails to be an actual worshiper, and thus forfeits the highest privilege of such an occasion. Have not ministers too generally overlooked their responsibility of calling attention to this important matter, and consequently allowed habits to be formed unfriendly to profitable WORSHIP?

In extempore prayer the three great essentials are devotional thought, devotional feeling, and devotional expression. The first and second should be habitually and studiously cultivated, and the third should be secured by great familiarity with scriptural phraseology, the most approved devotional reading, and diligent and critical composition. These several agencies are very important as a means of avoiding a sameness that has the objectionable features of a ritual without the advantages of its antiquity and literary superiority. So far as thought or matter is concerned, sameness and iteration are the prevailing faults of extempore prayer, and they need to be corrected by a diligent study of variety, both in matter and in combinations, while the deeper and more progressive a minister's personal experience may be, the more nearly his prayers will become the expression of his spiritual

life, and the more directly and powerfully they will tend to improve the spiritual life of others. As to the general subjects and order of public prayer, they are suggested by the apostle Paul in his instruction to Timothy: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." 1 Tim. ii, 1–3. To a compliance with this apostolic direction may be added the Lord's Prayer, which, as taught the disciples, may be considered an ever-binding prescription to Christian ministers, specially appropriate to be offered in the simultaneous utterance of a public congregation, as well as in family and social worship.*

Reading of the Scriptures.

From the example of the purest Judaism, sanctioned by that of our Lord Jesus Christ, of the holy apostles, and of Christian antiquity, the reading of the Scriptures comes to us as an important branch of public worship. As such, when properly performed, it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The reading of the Scriptures in the congregation is wholly under the control of the officiating minister. On him it devolves to make appropriate selections, and to read with a propriety and power of expression that shall duly set forth the

*For further suggestions in reference to the duty and methods of prayer, see a volume entitled, HELPS TO PRAYER, about to be published by the Western Book Concern.

significance of the sacred text. The beauty and the truth of God's word are sometimes seriously marred by bad articulation, hurried utterance, affected intonations, and misplaced emphasis. Let the minister, therefore, cultivate the best elocution in order to do justice to his readings of the divine word, and let him avail himself of appropriate means to awaken and increase the attention of the people. Of such means the following may be suggested:

1. Brief and pertinent introductory remarks, followed by similar comments on portions of the text.

2. Encouraging the people to have their Bibles with them, and to follow the reading with their eyes.

3. Accustoming the congregation to read responsively, if not every Sunday and all the Scripture lessons, yet occasionally, when there is special propriety in so doing, as in the responsive Psalms, and various portions of the Old and New Testaments.

By the last method all the best advantages of a ritual may be secured, free from the objectionable features of prayer-books, together with a variety in the conduct of divine service which will tend to deepen general interest in it, and consequently to increase the profit of the worshipers.

Closing prayer.

As preaching will be more specifically referred to in the following chapter, it only remains to notice, in connection with the usual routine of public worship, the closing prayer. While the introductory prayer should have reference to the general wants and interests of the congregation and the community, the concluding prayer naturally grows out of the sermon, and should be in itself a devotional

utterance corresponding to the truth or duty elaborated in the discourse. Every religious truth is capable of various modes of expression. In a sermon it may be presented in a didactic, a hortatory, or an argumentative form—in prayer devotionally. When the mind and heart of a preacher have become thoroughly enlisted in a subject, and when he has done his best to present it to a congregation, he can hardly fail to experience overflowing anxieties that God would sanction his effort and deepen the impressions the truth may have made. Besides, the truth will open in new forms before his own mind, and take a natural utterance in prayer. How undesirable at such a moment to be fettered with any set form, but how profitable to bring to God in deepest sincerity the outgushings of a soul glowing with desire in behalf of those whom the truth was designed to make "free indeed!" Devotions in which the pastor's own soul is kindled into holy fervor can hardly fail to enlist the ardent desires and deep religious sympathies of a congregation, and thus put them in frame both to ask and receive the divine blessing.

The Eucharist.

In a preceding chapter the administration of the sacrament of the Lord's-Supper was referred to as an official duty. Here it may be considered as an act of religious worship in which the pastor is, as in the services above named, the leader and guide. Indeed, the participation of the holy eucharist may be regarded as the crowning act of Christian worship. How important, therefore, that a pastor accustom himself to conduct it in a manner conducive to his own edification and that of his peo-

ple! For the reason that this service always involves similar conditions, our Church adopts a ritual form for its administration, which is very useful in guiding both the administrator and the recipients. Nevertheless, the former needs to superadd spirit to form, and to infuse into the whole sermon a hallowed influence such as can only come from a deep personal interest in its sacred meaning and design. Besides, in the personal and public addresses which follow the prayer of consecration, as well as in the singing which follows the supper, there is opportunity for several forms of influence most desirable for a pastor to exert.

The pastor, therefore, should study the subject from his own peculiar point of view, and be prepared to adapt each sacramental occasion to the special spiritual profit of his people. It may be with him a question whether to turn the influence of any given sacrament upon some one important phase of Christian experience, or to bring it to bear upon various phases that may represent the necessities of different members of his flock. For instance, there might be a condition of religious declension in the Church, in which it would seem all-important to break the spell of indifference, and rouse at once the hope and the activity of professed Christians. Again, there might be a state of revival, in which new converts, reclaimed backsliders, and advanced and advancing Christians would meet at the same sacramental service, and a word in season for each would require a large variety of address. Without attempting to discuss fully the great subject of the

holy sacrament even in its bearing upon the one duty of worship, a few of its appropriate uses may be named. Under the direction of a wise pastor the sacrament of the Lord's-Supper may be made an occasion specially for either, or successively for all of the following spiritual exercises:

1. Close self-examination.
2. Penitence for sin.
3. Solemn reconsecration to God and his service.
4. Devout commemoration of the Savior's death.
5. Joyful anticipation of heaven.
6. Triumphant hope of meeting the Savior and loved ones gone before.

In view of such high designs and varied possibilities, how very important is it that every person called to administer the holy sacrament be properly qualified and prepared to render it in the highest degree a means of grace to Christian worshipers!

Additionally to all the responsibilities of conducting public worship, Christian pastors are charged with similar obligations in reference to various forms of social worship, such as prayer-meetings, love-feasts, inquiry-meetings, and class-meetings.

Prayer-meetings.

Since the days in which the disciples of our Lord waited in an upper room at Jerusalem for the descent of the Holy Ghost, meetings for social prayer have been found highly conducive to the prosperity of Churches and individual Christians. The Wesleyan reformation was characterized by prominent attention to prayer-meetings as a means of grace. Such meetings were unknown in the Church of England until introduced by Wesley, who gave this com-

prehensive rule to his preachers: "Wherever you can, appoint prayer-meetings." As a result of his observations for more than thirty years, Wesley wrote to Joseph Benson, in 1772, "I love prayer-meetings, and wish they were set up in every corner of the town. But I doubt whether it would be well to drop any of the times of preaching." Here is the true idea of prayer-meetings. They are auxiliaries to the preaching of the gospel, not substitutes for it. In this light they have always been regarded and practiced in Wesleyan Churches. From a pastoral point of view they need to be publicly and privately commended as comprised among the privileges and duties of all Christians. The obligation of the pastor, therefore, in reference to them is twofold:

1. To induce attendance upon them.
2. To render them profitable to those who attend.

To fulfill the first branch of this obligation, advantage must be taken of the pulpit, from which the entire congregation can be instructed in all that relates to the design of prayer-meetings, their history and importance, and also the privilege and duty of attendance upon them, and participation in their exercises. In connection with sermons or addresses on this subject it would be desirable to impress upon all, with equal earnestness, the duties of family and private prayer. Indeed, the universal duty of prayer should be fully set forth as beginning with the individual invited to communion with his Maker, and extending from himself in his closet outwardly to all the relations he sustains, whether in his family, his neighborhood, the Church, or the world.

The idea of the prayer-meeting is to develop both the faith and the activity of every member of the Church. Its great possibilities, both as a means of spiritual profit and as an agency of power, are fully indicated in the Savior's promise: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii, 19, 20.

Christians need not only to be fully impressed with their personal and social obligations in the matter of prayer, but to be habituated to their faithful discharge. In a large Church great care and system are necessary lest some, through diffidence or temptation, shrink from the exercise of their gifts, and bury their talent in obscurity. To prevent this, not only congregational prayer-meetings should be appointed, but young people's prayer-meetings, female prayer-meetings, and even children's prayer-meetings, in which, under suitable direction, the youngest and the weakest should be encouraged to let their voices be heard in prayer and praise. Under appropriate influences the discharge of this duty may become a delight so great that urgency to promote it will be unnecessary.

In discharging the second branch of pastoral responsibility, in regard to prayer-meetings some preliminaries need attention, such as the appointment of a suitable time and place. The material conditions of success should not be overlooked; hence a convenient time and an attractive place, well lighted, well

warmed, and well ventilated, should, if possible, be provided. In the construction of churches, the provision of rooms suitable for social prayer should be regarded as indispensably important. A prayer room ought not to be too large. Wide spaces and unfilled seats have a chilling effect upon the sympathies of a prayer circle; whereas compactness and fullness contribute to favorable and hopeful impressions. Next to this class of arrangements should be the known habit of commencing and ending exactly at the time, rarely allowing the time to extend beyond an hour.

As to the conduct of the meeting the leader should take his place in the midst of the people, and not remote from them. From the moment of beginning he should show himself prepared, both in thought and feeling, to strike an appropriate key-note for the service. If possible, he should be able to lead the singing. If not, he should be aided by one who is. The singing, the prayers, and the remarks of the leader should be models of brevity, of earnestness, and of the true spirit of worship. As a rule, prayer-meetings should be devoted to prayer and praise. Under the latter head may be included brief narrations of experience; but long exhortations and formal addresses, as well as long prayers, are out of place. While undue urgency should be avoided, all present should be encouraged to take a part in the exercises, and that they may be, the leader should feel free to call on any one by name. On the other hand, when the time is well occupied, and not monopolized by a few, the freedom of speaking and praying, as prompted by the Spirit of God and a sense of duty, should be encour-

aged. The leader of a prayer-meeting should be skillful to control any adverse tendencies that may manifest themselves, and to take advantage of any unexpected circumstance that may add interest to the meeting. Above all, he should be full of faith and the Holy Ghost, himself a worshiper, illustrating, by every word and action, the spirit of humble, joyful, and devout worship, thus continually pointing to heaven and leading the way. Much has of late been written and said of the faults of prayer-meetings, and various expedients have been suggested to render them interesting and profitable. The former is an ungrateful topic, and had better be avoided if possible by a silent correction of whatever hinders the freedom and fervency of devotion. Of the latter, occasional intervals of silent prayer, and the practice of calling for passages of Scripture at some period of the meeting, are to be commended, and also that of offering requests for special prayer when the persons presenting them are themselves intent on imploring the blessings for which they ask others to pray.

The recent interest in noonday prayer-meetings, and meetings for the promotion of holiness, together with the publication of numerous incidents connected with them, has added largely to the mass of suggestions previously on record, and deserving the attention of ministers and all others anxious to promote the success of prayer-meetings, either in a public or private capacity. Without admitting that prayer-meetings should be governed by unbending rules, but rather by the enlightened judgment of responsible Christian men, we nevertheless insert, as worthy of attention,

Rules for the Conduct of Prayer-meetings, published by Rev. William Bramwell, of early Methodistic celebrity:

"1. Never let more than one person pray or be heard to pray at the same time.

"2. Let all in the congregation who feel what they utter at the close of each petition say AMEN!

"3. Never sing praise till the person engaged in prayer has concluded.

"4. Persons in distress may be spoken to by others at the time of prayer, but with a low voice.

"5. When a soul is saved—whether it be justification, sanctification, or backslidings healed—whoever becomes acquainted with the circumstance, let him make it known to the preacher or the person who conducts the meeting, that the singers, with the whole congregation, may give thanks.

"Abide strictly by these rules, dear brethren, and from the New Testament, the practice of the primitive Church, and thousands of matters of fact, we are ready, from the pulpit and the press or in private conversation, to vindicate your work in the Lord.

"*Nottingham*, 1799."

It will be seen that Bramwell regarded prayer-meetings as an agency of revivals, of penitent awakenings, and immediate conversions—an idea which ought never to become obsolete in the Church.

Love-feasts.

Among the solid religious privileges of Christians, deserved prominence should be given to a class of services called, in ancient times, ἀγάπαι, feasts of charity, (Jude, 12;) in modern times, love-feasts. Love-feasts are characterized by the free narration of Christian experience, mingled with songs of praise. They are usually introduced by all present partaking of bread and water, in token of mutual fellowship. The leader of a love-feast has it largely in

his power to give character to the meeting by suitable introductory remarks, and the pertinent narration of his own experience.

The Discipline directs the pastor to "suffer no love-feast to last more than an hour and a half," so that, in case of a large attendance, brevity should be enjoined. Skillful presidency in a love-feast, or general class-meeting, will induce rapid rotation in speaking, without a sense of hurry and undue pressure. This is done by so judging of the proprieties of the occasion as to be able to impress upon those present the measure of their duty and the importance of performing it promptly and to edification. While some ministers have suffered formality and languor to become spots on these feasts of charity, others have fallen into a mistake, scarcely less objectionable, in the ambition to secure (and report) the greatest possible number of speeches in a given time. Undue brevity tends either to vagueness or attempts at saying startling things, both of which are at variance with the simplicity and godly sincerity of true Christian experience. A person had better not speak in a religious meeting if he can not be allowed to speak naturally, and thus, in the highest sense, truthfully. At the same time, it is more profitable to hear fewer addresses that have weight, balance, and meaning in them than many which are, by extreme haste or brevity, deprived of the elements of edification. If the object be merely to secure an assent to truth, or an outward sign of conscious justification or adoption, it may be secured instantaneously by a hundred persons lifting their hand or rising to their feet at once.

While in some circumstances such a measure might not be objectionable, yet pantomime is not to be commended in a Christian love-feast; but, on the other hand, clearness and definiteness of verbal expression, joined with a wholesome brevity. The voluntary principle should prevail in a love-feast, and the occasions are rare wherein it would be proper to call on individuals to speak. Nevertheless, it is often proper to designate classes as specially entitled to speak, and from whom the Church would prefer to hear; for instance, aged Christians, young converts, females, or other classes of persons needing special encouragement.

The apostolic command, "Let all things be done unto edifying," is the proper motto for a Christian love-feast, and Christian people should be taught and exhorted, not only at the moment, but in advance, to prepare themselves, by meditation and prayer, to be able to "comfort themselves together and edify one another," as was the custom of Christians in apostolic times. The bearings of the love-feast and similar meetings upon the religious prosperity of a Church are so direct that every true pastor should desire earnestly to have every member share in its advantages and contribute to its general profit. Formerly, in our history, it was customary to admit only by tickets bearing the name of the individual, and some appropriate verse of Scripture. The object was to prevent the intrusion of worldly persons, or mere spectators; but it can hardly be doubted that this mode of admission tended also to secure greater regularity of attendance, and a higher appreciation of

this means of grace. Be that as it may, the custom has so nearly disappeared that pastors must adapt their arrangements to the present state of things, and endeavor to compensate for any loss in the selectness of the meeting by the greater advantage of those who do attend, inclusive of the children and friends of the Church, who might have been unwilling to apply for tickets.

As love and joy are twin fruits of the Spirit, so the type of the true love-feast is one of joyfulness and thanksgiving. Sweet memories of past deliverances and victories of faith, mingled with present assurances of the divine approval and glad anticipations of future happiness and glory, are the current topics of mutual comfort in a love-feast, in no way deteriorated by sincere confessions of the short-comings and better purposes of Christians, or the tears and hopes of penitents.

Inquiry-meetings.

While it is appropriate to encourage seekers of religion to attend love-feasts and class-meetings, it is, perhaps, more important for pastors at first to meet them separately for special conversation. At all times of revival or special religious concern such meetings should be appointed, and every encouragement given to persons, young and old, to call upon the pastor for religious conference and counsel. The pastor must use his discretion whether to see such persons collectively or singly. The latter mode seems generally preferable, as better adapted to call out a frank expression of the facts in each case, which are most important to be known as a basis of suitable advice. In a meeting with religious inquirers

it is of great importance to disembarrass the diffident, to encourage the doubting and despondent, to probe to the quick the self-righteous and the scoffing, if such appear, and to lead all successfully to the Savior of sinners. Great kindness of manner and sweetness of spirit are indispensably requisite to call out the attendance and secure the confidence of the class of persons whom an inquiry-meeting is designed to reach and benefit. But in these no pastor should be lacking, and even though no inquirers should come on a first invitation, it is well to persevere in making the invitation until it is accepted, and continue it while there is hope of its further acceptance.

Class-meetings.

As the subject of class-meetings and the duties of class-leaders will be more fully treated in Chapter XIV, it seems only necessary to say a few words in this connection in reference to a pastor's personal duty toward the classes in his Church. Every pastor should be a good class-leader. In every Church there should be a pastor's class. Besides giving the attention due to his own class, the pastor should visit in turn all the classes, and share with the several leaders the duty of speaking to the members. In this way he may make an intimate and profitable acquaintance with the religious state of his members severally, and also greatly aid and encourage the leaders of the several classes, thus promoting, through this important agency, the general spirituality of his Church.

Without further reference to special occasions of worship, it may be mentioned that a pastor should regard it as his duty to introduce and conduct

worship in connection with the various benevolent activities and miscellaneous assemblies of his charge. Unless he do this or provide that it be done at festivals, sociables, lectures, and other gatherings, the proper recognition of God and of Christ will often be omitted, and an important feature of Church assemblies ignored. While, therefore, he should guard against any ostentation of devotional services, and whatever would make them distasteful, he should, nevertheless, be zealous for the honor of God at all times, and should, as far as possible, cultivate the happy art of "making manifest the savor of the knowledge of Christ in every place." 2 Cor. ii, 14.

Worship in social assemblies.

CHAPTER XI.

THE PASTOR IN HIS PULPIT.

THE Christian pulpit has been justly called a throne of power. Among the agencies of ministerial usefulness none can be higher than that of preaching the gospel of the Son of God. In addition to its primary task of calling sinners to repentance, it is the proper and most efficient instrumentality of promoting the various interests and activities of the Church. Reciprocally, all the legitimate activities of the Church react favorably upon the pulpit. Hence the pastor may hope to attain the highest degree of ministerial influence through his pulpit. Let it not be for one moment supposed that because the pastoral office is magnified that of the preacher is undervalued. On the other hand, the highest glory of each office is to be found in its just relations to the other. Hence all who aim to become good pastors should none the less strive to become good preachers.

As no degree of brilliancy or power in the pulpit will render pastoral duties unnecessary, so no degree of pastoral diligence will atone for weakness in the pulpit. Ministerial character as a whole derives its greatest strength and beauty from the development of all its functions in just and harmonious proportions.

This principle is not always appreciated as it ought to be, and young men frequently fall into wrong judgments and mistaken courses from not being guided by it. Some, charmed with pulpit oratory or smitten with ambition for pulpit celebrity, become so engrossed with desires and efforts to preach well that they overlook the essential dignity and importance of the less showy talent of pastoral influence. On the other hand, some, not hopeful of becoming pulpit orators, but determined to excel in pastoral duty, fail of accomplishing what they might as preachers of the divine word. Let it be remembered that men are answerable not only for the right improvement of their talents, but also of their opportunities, and that the pastor's opportunities for preaching the unsearchable riches of Christ are incomparably superior to those of the occasional preacher, whatever position he may occupy. The former is with his people in sunshine as well as in storm, in scenes of trial and religious tenderness as well as of popular excitement and unnatural expectancy. If not called on to condense his whole mental power into an occasional effort, he has the more practicable and agreeable task of doing the right thing at the right time, and the privilege of gathering harvests as well as of sowing seed. With reference to what the writer has heretofore published on preaching, it is not deemed necessary to treat that subject at length in this connection, but rather to add a few suggestions of special importance to pastors.

Every one who has accepted the pastoral office doubtless considers himself divinely commissioned to

"preach the word." Every one who feels upon his heart the weight of a charge of souls must also cherish intense anxiety to wield to its fullest extent the power of an agency specially appointed for the promulgation of Christian truth, the awakening of conscience, and the translation of men from the power of darkness into the light and liberty of the children of God. Without the accomplishment of such results one's ministry is fruitless, and its services are a vain formality. But in the accomplishment of such results God's plan can not be ignored, and, however much we may multiply auxiliary efforts, the word of truth must continue to be preached in "the demonstration of the spirit and of power." If the pastor neglects this great duty, who will attend to it? If he desires to perform it with zeal and efficiency, how shall he best succeed?

In answer to the last question it may be said that for a pastor to fill the measure of his responsibility in the Christian pulpit of the present day much more is necessary than to have good desires and wholesome purposes. His soul must be imbued with the grandeur of his calling, he must have a correct theory of action, he must put forth tireless efforts, and he must earnestly seek and confidently rely on divine aid. In more detail the following positions may be affirmed:

1. *The pastor must keep before his mind just and clear ideas of the sacred design of the preacher's office, and of the responsibility of every effort in which it is sought to be exercised.* Where a duty is perpetually recurring there is a tendency to become careless in its performance. Circumstances reiterated with but

little variation lose their power of impression, and the mind, without the stimulus of an active faith, lapses into a dull routine, and seeks its ease in the idea that to-morrow will be as this day, and perhaps more abundant in its opportunities of usefulness. Thus occasions never to return are allowed to go by with at best a formal and perfunctory improvement, or their duties are shifted off upon others with the zest of a task escaped. It is marvelous to observe what zeal is sometimes manifested in seeking to be relieved from the duty of preaching, and with what readiness indifferent aid is accepted, as if pastoral responsibility could be transferred at will, and possibly the talent of the pastor heightened by an unfavorable contrast.

How unworthy all this of an earnest man of God, a man conscious of being commissioned to bear the message of the Lord to dying men! Indeed, it will never occur in the history of one who realizes in any just degree the value of souls and the sacredness of his obligations to enlighten and save them according to the best of his ability and opportunity.

2. *The pastor should cherish an exalted idea of what a sermon ought to be and to accomplish.* How many seem to regard it as a mere ceremony, or at most an occasion to appear before the public! Whereas the true pastor conceives of a sermon as an instrumentality divinely appointed for the highest objects connected with his work in striving to build up Christ's kingdom upon earth; such as the overthrow of error, the establishment of truth, the conversion of sinners, the edification and sanctification of believers. Never-

theless, he does not confuse his own mind, nor the minds of his hearers, by attempting too many distinct objects at once. On the other hand, he concentrates his thoughts and focalizes his power by aiming at one definite result in each sermon. Unless that result is accomplished he is not satisfied, however others may be pleased or disposed to compliment his effort. Analyzing the processes by which results are attained, he is contented to take one step at a time, and to repeat the effort if necessary to actual progress. Thus his successive sermons become means to ends, and, with the divine blessing, are made to mark successive epochs of advancement toward the grand results at which he aims. He may indeed be often painfully conscious of falling below his own ideal of a sermon, but nevertheless will not yield to discouragement, but will, with the greater diligence, aim to do his best in each succeeding effort. This perpetual and conscientious aim at appropriate and specific results will have the happy effect of elevating the preacher above the petty ambition of fine writing and pretty speaking. Prof. Hoppin's recent work on the ministry contains a pertinent caution against mere ornamentation in pulpit style.

"In any ornament we may employ, let us ask ourselves, Does this increase the effect of my sermon? Does it aid the thought? If not, reject it. There is no such curse to a writer as the desire of *fine writing*. It clings to one worse than the robe of Nessus, and it must be given up at any sacrifice."

In the same category with the desire of fine writing must be classed the ambition of "smart speaking," of

uttering paradoxes and startling sayings of various kinds. Few things are more derogatory to a preacher's manhood, or tend more effectually to deprave his own taste and that of his hearers, than a craving and striving after celebrity by means of odd and extravagant expressions. Palpable proof of this, in both forms, is furnished by a volume made up entirely of detached paragraphs, purporting to have been reported from the sermons of a popular preacher, and published recently under the title of "Pulpit Pungencies."*

Avoid low ambitions.

3. *The pastor should cultivate a keen sense of propriety as to the length of his sermons.* This is better than to be governed by any fixed rule. Recognizing the general importance of brevity in pulpit addresses, the Catholic, Mullois, seems to think he has attained the acme of perfection by prescribing sermons of seven minutes each! This rule appears to Protestants trivial in the extreme; yet it would be better to follow it than to indulge in the tediousness which some preachers habitually inflict upon their hearers. Tediousness in a pastor is not only intolerable, but is without apology, in view of the frequency with which he appears before his people.

4. *The pastor should make sure of variety, both in his subjects and modes of treatment.* The principle of variety harmonizes perfectly with that of brevity and definiteness of aim. When properly followed, it guards equally against vagueness and self-repetition, both of which often result from attempting too much.

* One who has examined the volume suggests that the title of "Pulpit Strainings" would have been quite as appropriate!

Dr. Nott well said: "Those who put a whole body of divinity into one sermon always preach pretty much the same thing; while they who confine themselves to the illustration and application of a single point, will always be able to present something new." But unity of theme is scarcely more desirable than variety of treatment. Sameness of method becomes as insipid as tameness of thought. Hence the pastor should be able to employ the various modes of pulpit discussion, in adaptation to their proper objects. Indeed, he should study adaptation, both of matter and of manner, as a cardinal element of success.

5. *He should practice continuous expositions of the word of God.* Although expository discourses are possible to all preachers, yet the pastor exclusively enjoys opportunities for systematic and continuous expositions of revealed truth. Observe what is said of the importance and manner of that kind of preaching by living pastors. Dr. Howard Crosby, of New York, writes respecting the order of work in his Church, among other items, the following:

"Expository sermons are preached every Sunday afternoon, in the regular second service of the Lord's day. I use about twenty verses—according to the natural divisions of the subject—of historical or narrative portions, and make it a continuous exposition. I began with Exodus ii—birth of Moses—and am now at David's contest with Goliath—1 Sam. xvii. It has taken me three years to go thus far. I have no manuscript for these expositions, nor do I prepare any rhetoric for them. They are plain discourses. But I study three days on each exposition, using every help of Hebrew history, geography, archæology, etc., and much prayer. These exercises have made my people Bible students. One of these discourses I consider worth a dozen of my set sermons."

Mr. Spurgeon, of London, says:

"Earnestly do I advocate commenting. It is unfashionable in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England a few years ago, and it is very uncommon still. In order to execute it well the commenting minister will at first have to study twice as much as the mere preacher, because he will be called upon to prepare both his sermons and his expositions. As a rule I spend much more time over the exposition than over discourses. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labor to the preacher, for truth naturally consolidates and crystallizes itself around the main subject like sweet crystals around a string hung up in sirup. But as for the exposition, you must keep to the text, you must face difficult points, and must search into the mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study; therefore diligent reading will be forced upon you. Any thing which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labor should injure their constitutions, let them remember that mental work upon a certain point is most refreshing, and where the Bible is the theme toil is delight. It is only when mental labor passes beyond the bounds of common sense that the mind becomes enfeebled by it, and this is not usually reached, except by injudicious persons, or men engaged on subjects which are unrefreshing and disagreeable. But our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise. Classics and mathematics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth."

Dr. Tholuck, of Germany, has also said:

"It is one of the most difficult forms of preaching to render an extended exposition impressive and profitable, but it is one of the highest and most admirable. It can not be done purely extemporaneously. It requires careful study, and will call into requisition all the natural and acquired abilities of the studious minister. But such a habit of ministration will greatly enrich pulpit discourses, present the word of God in such a manner

that it will exert its own native and divine force over the intellect and conscience, and relieve it of those difficulties with which prejudice, ignorance, and science falsely so-called have invested the Scriptures. Essay preachers must often be at a loss for subjects. Sensation preachers depend upon the passing events of the day, which constantly repeat themselves and exhaust their own power. The Bible, if it be thoroughly studied and made the theme of pulpit ministration, will be found to be an inexhaustible mine of intellectual and spiritual truths. The true interpretation of God's message to man is the prime, as it is the very responsible, work of the minister of the gospel."

The pastor who has never secured for himself or his people the advantages of continuous expository preaching should set about the task without delay.

6. *The pastor should accustom himself to secure valuable hints for his sermons in his intercourse with the people.* He should also acquire the habit of thinking out the matter of his discourses while on his rounds of daily and weekly duty. Some ministers slight their pastoral work as a result of tedious and protracted toil on their sermons, and others slight their sermons while attending to pastoral work. Both classes of errors may be avoided. It is a false philosophy that supposes the mind incapable of more than one thought or train of thought at a time. The pastor must reject it, and prove its falsity by acquiring the habit here recommended. He may thus double his working capacities in the best of all employments. Besides, those sermons are the best that spring up and grow in the mind under the influence of air and sunshine rather than under the forcing process of hot-bed culture.

These remarks are based on the view that truth and thought, not verbiage, constitute the essential

elements of a sermon, and also on the supposition that the pastor has acquired, as a part of his preliminary preparation, the capacity of promptly and forcibly expressing whatever thought his mind can clearly conceive. They furthermore contemplate the sermon as a mental birth. A germ of scriptural truth having been lodged in the mind and heart, it grows with the experience and the mental and spiritual growth of the composer, partaking jointly of the original nature of the germ itself and the individuality of the mind in which it is expanded and given form and being. Without this mental elaboration and development there is no sermon proper, however fragments may be collated or words concatenated. A *re*-creation must take place in order to secure organic symmetry and life. Thus alone will it be invested with reality and power to the hearer. A similar view has been expressed by an anonymous writer under the figure of a tree:

"A tree is worthless without the root—and a rootless sermon is such a tree—fit only to be burned. No sermon is worthy of the name—it may be an essay, but it can not be dignified into a sermon—which does not strike itself into the Scripture, and draw up out of that its meaning and its life. A sermon should be evolved out of the Scripture like a tree out of its root. An address ready-made, which goes mousing about the Bible seeking a text which it may use as a 'motto' or 'by way of accommodation,' stays an address forever, and can not become a sermon. To preach is to declare the word of God, and the word of God is the Bible, and the Scripture must always sustain an organic and vital relation to the sermon. The impulse to the sermon should come from the Scripture, just as the impulse toward the tree originates in the seed.

"Patient, laborious, thoughtful study of the word is, then, the first duty of the man who would preach. The seed of the ser-

mon should lie in the text, and then all varying influences of experience and reading, and the needs of the congregation, should foster and minister to it, just as the air, and rain, and light serve the tree. And it is marvelous, the freshness and variety of these suggestions of the Scripture to a man who keeps his heart sensitive toward the Bible and his eyes opened toward life."

Under guise of the same figure, it has been well said, that "the sap of the text should reach the furthest twig of the sermon."

7. *A pastor should deliver his sermons with feeling and effect.* In order to this he must address the sensibilities as well as the intellect. As eloquence is the language of emotion, so no high grade of pulpit eloquence was ever attained apart from deep religious feeling; but when that feeling exists in reality, and has a just expression, true eloquence is never wanting. A free and powerful expression of religious feeling was the distinguishing characteristic of Methodist preaching in early times; and may the day be distant when that characteristic shall disappear from among us!

Feeling and thought should always be correspondent to each other. Feeling without thought flashes and burns out like oil without a wick. Feeling, properly blended with thought, and tempered by it, burns brightly and steadily, like the unwasting lamp of truth. But no pretense, no affectation, and no vociferation can atone for a lack of true feeling. It must exist in the heart of the speaker, or the sermon will fall flat and powerless upon the audience. Religious feeling is sympathetic. It is not only communicated by the preacher to his hearers, but by

hearers to their preacher. Hence a pastor, who has a strong hold upon the sympathies and the affections of his people, possesses peculiar advantages for doing them good by his preaching, while he may receive corresponding advantages from their earnest attention and active sympathy. A pastor should therefore give his people to understand the objects at which his discourses aim, and encourage them to take the same objects upon their own hearts, and to pray fervently that the word of the Lord may be rendered "quick, and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and the spirit." Heb. iv, 12. When an earnest Church thus sympathizes with a faithful pastor, then, indeed, may he rejoice in the privilege of preaching the everlasting gospel to them, and to all that have ears to hear. But he has no right to ask for the sympathies of his people, nor even the blessing of God, as a substitute for proper study and effort on his own part. Proper study and effort on the part of a preacher, not only lead to the diligent preparation of particular sermons, but to a general cultivation of his capabilities as an orator; such as a complete development and discipline of his voice, the capacity of appropriate and impressive gesture, and especially the habit of conceiving strongly and holding definitely before his own mind the object to be accomplished in the minds of his hearers. For the attainment of that object he must cherish an ardent desire, together with firm convictions of the power and adaptation of the truth he utters, for its accomplishment then and there. Faint expectations of immediate and decisive results

neutralize the most brilliant pulpit talents, and render preaching a powerless ceremony. O that pastors would henceforth speak to the people with an earnestness, a confidence, and a determination worthy of the message they bear, and of the high vocation with which they are called!

8. *The pastor must sustain his pulpit utterances by a pure life and a consistent example.* The truth of this position is not only self-evident, but it is corroborated by many facts, both of a positive and of a negative character. Of the latter the following incident has been published as an example:

"A young minister, after preaching very earnestly in a certain chapel, had to walk some four or five miles to his home, along a country road, after service. A young man, who had been deeply impressed under the sermon, requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him and obtaining some word of guidance or comfort. Instead of that the young minister, all the way along, told tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking. Years after, when the minister had grown old, he was sent for to the bedside of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bedside, and the dying man, looking at him and regarding him most closely, said to him, 'Do you remember preaching in such and such a village, and on such an occasion?' 'I do,' said the minister. 'I was one of your hearers,' said the man, 'and I was deeply impressed by the sermon.' 'Thank God for that,' said the minister. 'Stop!' said the man, 'do n't thank God until you have heard the whole story; you will have reason to alter your tone before I have done.' The minister changed countenance, but he little guessed what would be the full extent of that man's testimony. Said he: 'Sir, do you remember, after you had finished that earnest sermon, that I, with some others, walked home with you? I

was sincerely desirous of being led in the right path that night, but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house, while you were sitting down to your evening meal; I stamped my foot upon the ground: I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and then come down and talk like that, the whole thing must be a sham; and *I have been an infidel*,' said he, '*a confirmed infidel, from that day to this.* But I am not an infidel at this moment; I know better. I am dying and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head.' And with a dreadful shriek, and one demoniacal glance at the trembling minister, he shut his eyes and died."

Whether young or old, ministers can not be too careful to be exemplars of the truth they proclaim, and to illustrate, by all their words and actions, the beauty of holiness.

9. *The pastor should regard believing prayer as an auxiliary of true pulpit success.* His preparations for preaching should be begun, continued, and ended in the spirit of prayer, and accompanied by frequent acts of supplication for divine aid and the heavenly unction; and having done his best in all the legitimate means of preparation, let him, in the act of preaching, "cast his care on him that careth for him," continually supplicating and confidently expecting help "from one that is mighty."

Under the old motto, "If we would reap in the pulpit, we must sow in the closet." C. H. Spurgeon has made the following memorable utterances:

"Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office which he has undertaken. 'It

would be wholly monstrous,' says Bernard, 'for a man to be highest in office and lowest in soul; first in station and last in life.'

"A certain Puritan divine, at a debate, was observed frequently to write upon the paper before him; upon others curiously seeking to read his notes, they found nothing upon the page but the words, 'More light, Lord,' 'More light, Lord,' repeated scores of times: a most suitable prayer for the student of the Word when preparing his discourse.

"Prayer will singularly assist you in the delivery of your sermon. None are so able to plead with men as those who have been wrestling with God on their behalf. It is said of Alleine, 'He poured out his very heart in prayer and preaching. His supplications and his exhortations were so affectionate, so full of holy zeal, life, and vigor, that they quite overcame his hearers; he melted over them, so that he thawed and mollified, and sometimes dissolved, the hardest hearts.' A truly pathetic delivery, in which there is no affectation, but much affection, can only be the offspring of prayer. There is no rhetoric like that of the heart, and no school for learning it like the foot of the cross. It were better that you never learned a rule of human oratory, but were full of the power of heaven-born love, than that you should master Quintilian, Cicero, and Aristotle, and remain without the apostolic anointing.

"As fresh springs of thought will frequently break up during preparation, in answer to prayer, so will it be in the delivery of the sermon. Most preachers, who depend upon God's Spirit, will tell you that their freshest and best thoughts are not those which are premeditated, but ideas which come to them flying, as on the wings of angels—unexpected treasures, brought on a sudden by celestial hands, seeds of the flowers of Paradise, wafted from the mountains of myrrh. Often and often, when I have felt hampered both in thought and expression, my secret groaning of heart has brought me relief, and I have enjoyed more than usual liberty. But how dare we pray in the battle, if we never cried to the Lord while buckling on the harness? The remembrance of his wrestling at home comforts the fettered preacher when in the pulpit. God will not desert us unless we have deserted him. Brethren, prayer before preaching will insure you strength equal to your day.

"As the tongues of fire came upon the apostles, when they

sat watching and praying, even so will they come upon you. You will find yourselves, when you might perhaps have flagged, suddenly upborne, as by a seraph's power. Wheels of fire will be fastened to your chariot, which had begun to drag right heavily, and angelic steeds will be in a moment harnessed to your fiery car, till you climb the heavens, like Elijah, in a rapture of flaming inspiration.

"How often have some of us tossed to and fro upon our couch, half the night, because of conscious short-comings in our testimony! How frequently have we longed to rush back to the pulpit again, to say over again more vehemently, what we have uttered in so cold a manner!

"Like Joseph, the affectionate minister will seek where to weep. His emotions, however freely he may express himself, will be pent up in the pulpit, and only in private prayer can he draw up the sluices and bid them pour forth. If we can not prevail with men for God, we will, at least, endeavor to prevail with God for men. We can not save them, or even persuade them to be saved, but we can at least bewail their madness, and entreat the interference of the Lord. Like Jeremiah, we can make it our resolve, 'If ye will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore and run down with tears.' To such pathetic appeals the Lord's heart can never be indifferent; in due time the weeping intercessor will become the rejoicing winner of souls. There is a distinct connection between importunate agonizing and true success, even as between the travail and the birth, the sowing in tears and the reaping in joy. 'How is it that your seed comes up so soon?' said one gardener to another. 'Because I steep it,' was the reply. We must steep all our teachings in tears, 'when none but God is nigh,' and their growth will surprise and delight us.

"Satan's kingdom fears not our rhetoric, our literature, or our orthodoxy; prayer is the master weapon, and the enemy quails before it. Vain are all our words till the word of the King comes to the conscience in answer to our prayers.

"Could we read Jonathan Edwards' description of David Brainerd and not blush? 'His life,' says Edwards, 'shows the right way to success in the works of the ministry. He sought it as a resolute soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to

Christ and souls, how did he labor always fervently, not only in word and doctrine, in public and private, but in *prayers* day and night, wrestling with God in secret, and travailing in birth, with unutterable groans and agonies, until Christ were formed in the hearts of the people to whom he was sent!'

"We not only ought to pray more, but we *must*. The fact is, the secret of all ministerial success lies in prevalence at the mercy-seat. One bright benison which private prayer brings down upon the ministry is an indescribable and inimitable something, better understood than named; it is a dew from the Lord, a divine presence, which you will recognize when I say it is 'an unction from the Holy One.'

"The getting up of fervor in hearers by the stimulation of it in the preacher is a loathsome deceit, to be scorned by honest men. 'To affect feeling,' says Richard Cecil, 'is nauseous and soon detected, but to feel is the readiest way to the hearts of others.' Unction is a thing which you can not manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to Jesus. To secret pleaders with God this secret is committed."

In reviewing the subject of this chapter let actual and intending pastors ask themselves whether they fully appreciate the advantages of a Christian pulpit, a regular audience, and a sympathetic and prayerful Church interested in whatever gracious words may fall from their lips, not as a means of self-gratification or aggrandizement, but as an agency of making the world better, and of saving the souls of the perishing. If so, let them show that appreciation by striving diligently and prayerfully to sustain their pulpits in a manner worthy of him who hath called them to be preachers of righteousness in the great congregation. Ps. xl, 9.

CHAPTER XII.

THE PASTOR IN HIS SUNDAY-SCHOOL.

WITH the progress and more complete development of Christianity in the earth, Christian labor becomes divided into a greater number of departments and more perfectly systemized in its details. Within the last hundred years this fact has been well illustrated in the history of Sunday-schools. The Sunday-school idea is no new discovery of modern times. It dates back to the morning of the world's religious history. Its fundamental element is found in God's original gift to man of the Sabbath as a period of physical rest and moral culture. The divine appointment of a weekly day of rest indicated the wants and provided for the welfare of the race, children included. But the element of special religious instruction for children was additionally prescribed in Judaism. See Deut. xi, 19–21; Deut. xxxi, 11–13.

When the peculiar privileges of the Jews as a nation were about to be withdrawn on account of their unfaithfulness, the promise of the Messiah was renewed with the assurance that HE should turn the hearts of the fathers to the children and the hearts of the children to the fathers. Mal. iv, 6. This promise was gloriously fulfilled in Christ, who in various ways

instructed his disciples respecting the importance of childhood as a period of religious interest and culture, and with reference to the establishment of the kingdom of heaven upon earth. See Matt. xviii, 2–5; Mark x, 13–16. Children were pointed out with peculiar emphasis in the Lord's pastoral command to his disciples, "Feed my lambs," and with scarcely less significance in the great commission which the risen Savior uttered in these words, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. xxviii, 19, 20.

Since childhood is the proper and principal period of human instruction, how could it ever have been supposed that nations can be effectually taught without beginning with the children? And yet, in the Christian Church this great principle was overlooked for centuries—a fact of itself sufficient to account in a great measure for the slow advance of Christ's kingdom among the nations. Happily in the revival of the eighteenth century the spirit of the great Teacher's instructions to his disciples was also revived and more fully than ever before illustrated in special organizations for the religious instruction of children on the Lord's day. It is true that the Sunday-schools of Raikes and his immediate coadjutors had at first more of a philanthropic than a strictly religious character, being taught by paid teachers, and devoted chiefly to the elements of secular instruction. But in

this respect they were like John the Baptist, harbingers of a better dispensation. Their measures having in themselves an intrinsic excellence sufficient to win the approbation of the philanthropic, they soon awakened the hopes and enlisted the religious zeal of those whose controlling anxiety was to spread and establish the kingdom of Christ in the earth.

In July of 1784, the year in which Robert Raikes published an account of the first establishment of his Sunday-school in Gloucester, John Wesley made the following record in his journal:

"*Sun.* 18. I preached morning and afternoon in Bingley Church, but it would not near contain the congregation. Before service I stepped into the Sunday-school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So, many children in one parish are restrained from open sin, and taught a little good manners as well as to read the Bible. I find these schools springing up wherever I go. *Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become* NURSERIES FOR CHRISTIANS?"

Upon this grand idea of making Sunday-schools nurseries for Christians, the Methodists of that day laid hold with earnestness, initiating at once the system of gratuitous instruction which has ever since been the right arm of power to the Sunday-school cause. So rapidly did the religious idea of the Sunday-school spread, that the good Wesley was enabled to record in his journal of April 16, 1786:

"I hastened back to Bolton. The house was crowded, the more because of five hundred and fifty children that are taught in our Sunday-schools; such an army of them got about me when I came out of the chapel that I could hardly disengage myself from them."

Again, Mr. Wesley wrote, April, 1788:

"*Frid.* 18. Notice having been at Wigan of my preaching a sermon for the Sunday-schools, the people flocked from all quarters in such a manner as never was seen before.

"*Sat.* 19. We went out to Bolton where I preached in the evening in one of the most elegant houses in the kingdom, and to one of the liveliest congregations. And this I must avow, there is not such a set of singers in any of the Methodist congregations in the three kingdoms. There can not be, for we have near a hundred such trebles, boys and girls selected out of our Sunday-schools and accurately taught, as are not found together in any chapel, cathedral, or music-room within the four seas. Besides, the spirit with which they all sing and the beauty of many of them so suits the melody, that I defy any to exceed it, except the singing of angels in our Father's house.

"*Sun.* 20. At eight, and at one, the house was thoroughly filled. About three, I met between nine hundred and a thousand of the children belonging to our Sunday-schools. I never saw such a sight before. They were all exactly clean as well as plain, in their apparel. All were serious and well behaved. Many, both boys and girls, had as beautiful faces as, I believe, England or Europe can afford. . . . . What is best of all, many of them truly fear God, and some rejoice in his salvation. These are a pattern to all the town. Their usual diversion is to visit the poor that are sick (sometimes six, eight, or ten together), to exhort, comfort, and pray with them. Frequently ten or more get together to sing and pray for themselves, sometimes thirty or forty, and are so earnestly engaged that they know not how to part. You children, that hear this, why should you not go and do likewise? Let God arise and maintain his own cause, even out of the mouths of babes and sucklings."

The religious idea of Sunday-schools having been inaugurated in the Church, and having also received the divine sanction as a favored instrumentality for promoting not only religious knowledge among youth and children, but also their genuine conversion, has continued to spread and prevail ever since. Notwithstanding many mistakes and much experimental effort,

perhaps inseparable from the first incorporation of Sunday-schools among the leading activities of the Christian world, who can estimate the spiritual good that has resulted from them during the last fourscore years? Results.

It is not the object of the present chapter to discuss the subject of Sunday-schools in its general aspect, but only with specific reference to the duties and responsibilities of pastors. It need not be denied that, among the acknowledged mistakes that have occurred in the prosecution of the Sunday-school cause, hitherto a full share may be attributed to the misconceptions, the indifference, or the neglect of pastors. It will not be profitable to dwell upon hinderances that have now, in a great measure, passed away, any further, at least, than may be necessary to guard against future mistakes. It should, however, be borne in mind, that wherever the Sunday-school is regarded as an extraneous institution, and not an actual part of the operations of a Christian Church, or as an enterprise belonging exclusively to the lay talent of the Church, and with which ministers have nothing to do, it is divorced from its proper relations, and put in a false position. That even in such a position it may accomplish a certain degree of usefulness is quite possible; but to be useful in the highest degree, the Sunday-school should be recognized, and should recognize itself, as a direct auxiliary to the work of God, in all its essential forms. In this view the Sunday-school becomes a "wheel within a wheel;" a fold within a fold; a special organization of the youth and children of a Church for such purposes Objects.

as these; viz.: 1. To promote true religious worship, and, 2, a genuine religious life. 3. To diffuse sound religious knowledge. 4. To enlist the sympathies and activities of young and old in various religious enterprises.

In this view, moreover, the Sunday-school appears as an auxiliary of pastoral labor of the highest promise, and as that toward which a pastor should cherish a sincere and inalienable affection.

But suppose it should be objected that the managers and teachers of some Sunday-schools so far reject the supervision and co-operation of a pastor that he is obliged, out of self-respect, to hold himself aloof. It may be answered that such a state of things can only be supposed possible as a result of mutual misunderstanding of each other's relations and duties, or of indiscretion on the one part or the other. If, on the one hand, a pastor should have assumed the office of arbitrary dictation, and have made the Sunday-school the scene or the occasion of some uncalled-for exercise of authority; or if, on the other hand, Sunday-school work or management should have been taken up as a means of social position, or a result of personal compliment, or, what is worse, if, on either part, a spirit of unkindness or of jealousy should have manifested itself, it would not be surprising that mutual repugnancy would have arisen to the great injury of all the interests involved. Such difficulties once created may be very difficult to remove, but may, nevertheless, be expected to yield to a persevering exercise of the principles that should have governed from the beginning; viz., mutual love, respect, obli-

gation, and even cross-bearing, for the sake of the divine Master.

To all who accept the theory that the Sunday-school should be a part of the Church, as children form a part of the family to which they belong, there can never arise any serious doubt as to the relation which the pastor ought to sustain to the school and all connected with it. If there is any portion of the Church toward which he owes most affectionate and continuous oversight it is certainly the Sunday-school. If there is any portion of Church work concerning which his solicitudes should never flag, and to which he should give his best thoughts and his most promising efforts, it should be that which lays the foundation of the religious faith, life, and character of the children of his Church and congregation. Rare, indeed, will be the case where such solicitudes and co-operation will be repelled, where indeed they will not be hailed with gladness on the part of Sunday-school workers of every grade, as what they most of all desire. It may now be affirmed with confidence, that the true position of a pastor in his Sunday-school is not that of a teacher of a class, nor of a superintendent, but rather that of a general pastoral overseer. Exceptionally, indeed, and in any case of emergency, the pastor should be willing, while he should always be competent and prepared, to teach a class or superintend the school. The prompt and efficient discharge of such duties, when special necessity may arise, will be of use to him personally, as well as a most useful example in the school and Church. But there are various reasons why ordina-

An overseer.

rily a pastor should not accept a teachership or superintendency in his Sunday-school:

1. In so doing he will leave talent idle which ought to be employed in that very work.

2. He ought to be free for his own proper work and responsibility, which no one else can discharge for him.

3. If regularly occupied he could not be free for the occasional duties which he might, in emergencies, render to any of the classes. Besides, there might be danger of his so far overtasking his strength by regular service in the Sunday-school as to render him incapable of properly discharging his other Sabbath duties. These remarks are not designed to excuse the pastor from regular attendance on the Sunday-school, which, on the contrary, is urged as a duty for which he should make his plans and adapt his arrangements. In that duty he will experience great delight as well as exert an influence of incalculable value. It may not be necessary for the pastor to attend during the whole session of the Sunday-school, but that he should be present during some part of each session, and thus be a constant and interested observer of its conduct and progress, is highly important. In the case of a plurality of schools his visits to each one will be necessarily less frequent, but should be so distributed as to enable him to observe the workings of all and to render aid and advice when needed.

An occasional teacher.

This personal attendance of a pastor upon his Sunday-school work makes him better acquainted with his teachers and Sunday-school scholars than he could otherwise be, and thus secures for him a

place in their affections and an avenue of access to their hearts. Besides, it puts him in a position to represent properly all the interests of the Sunday-school in the public congregation. Hence, it may be remarked that the Sunday-school has strong claims upon the pastor, which call for frequent presentation through the pulpit.

1. It is a pastor's duty to impress upon the parents of a community the duty of sending their children regularly to the Sunday-school, and also of co-operating, by faithful home instruction, to fasten sacred truth upon their minds.

2. The pastor should set forth the honor and dignity of the Sunday-school teacher's office, and in all cases of need should personally enlist teachers to fill vacancies or to organize new classes and schools.

3. The pastor, whenever occasion requires, should co-operate efficiently in raising funds in ample amount for all necessary Sunday-school purposes.

4. He should aid, by his personal and intelligent advice, in selecting books and periodicals for the use of the Sunday-school scholars and teachers, including ample and suitable libraries for teachers.

5. He should give proper counsel as to the selections of lessons and plans of instruction to be pursued in the school.

6. He should be both ingenious and discreet in devising plans to interest and profit the Sunday-school; on the one hand seeing that a suitable variety of exercises is secured, and on the other guarding against needless and profitless changes.

One of the ways in which new interest is some-

times promoted in a Sunday-school is by the publication of a Sunday-school annual, in which items of special interest to the teachers and scholars of a school are coupled with a pastoral address or wholesome religious counsels in some other form.

7. A pastor should accustom himself to give brief and pertinent addresses in his Sunday-school, and also to preach to children on fitting occasions, using map and blackboard illustrations freely and forcibly.

8. He should encourage the study of the catechism in his Sunday-school, and should arrange for catechising the children both in special and general exercises, thus making it sure that they all understand the great principles of Christian doctrine, and can vindicate them by Scripture proofs. It is also an excellent practice for a pastor to question children and young persons upon the catechism in a pleasant manner, as he may meet them occasionally at their homes or elsewhere, thus accustoming himself to great familiarity with the elements of Christian truth.

9. The pastor should maintain, personally or by aid of his Sunday-school superintendent, a regular teachers' Bible-class, in which the successive lessons of the Sunday-school may be thoroughly discussed and the best modes of teaching suggested.

10. In order to acquire and maintain the highest degree of influence in his Sunday-school, and to be sure of making the most of his opportunities in connection with the great and progressive enterprise of Sunday-school instruction, the pastor should read up on the subject, securing both from periodicals and from books the best ideas of the most successful

workers and writers engaged in the Sunday-school cause. For the same object, and also for the purpose of giving to others the results of his own experience, it will be well for him to participate in Sunday-school conventions from time to time.

11. Especially should the pastor be watchful of the religious interests of his own Sunday-school, and endeavor by all appropriate means to lead both teachers and scholars to a personal knowledge of their sins forgiven, and to an early identification with the Church of Christ. To this end he should have personal religious conversation with as many as possible, organizing all children of serious purposes into classes, with suitable leaders, who will instruct and encourage them in ways of piety and Christian duty.

Such are some of the ways in which the faithful pastor may make his Sunday-school indeed a nursery for Christians, and a most efficient agency for strengthening and enlarging the Church of God.*

While the pastor should be thus diligent in the care and aid of his own Sunday-school, he should also take into view the relations of the school and its operations to the great system of Sunday-school instruction throughout the Church to which he belongs, and, indeed, throughout the nation and the world. In no Christian enterprise has the advantage of union of spirit and effort been already more exten-

*See a valuable series of articles on the duties of a pastor to his Sunday-school, recently published by Rev. J. H. Vincent in the Sunday-School Journal, New York. It ought to be issued in pamphlet form, for the convenient reading and consultation of all pastors.

sively and happily secured than in the Sunday-school cause. As a result, great unity of public sentiment and great cordiality of mutual co-operation have been attained, accompanied with innumerable advantages to the cause itself, and also to the general interests of Christianity throughout the world. Thus the Sunday-schools of the last half century have been the grand agency of supply for missionary laborers in all the lands where Christianity has sought to supplant heathenism and false religion.

Sunday-schools have also contributed vast amounts for the support of missions, even building missionary ships, and freighting them with missionaries, and Bibles, and missionary supplies for regions out of the usual routes of commerce. But more than all, in a financial point of view, they have accomplished in educating the children of at least two successive generations to systematic beneficence. When a survey is taken of the vast amounts contributed during recent years and now being annually given, not only to foreign missions, but to home evangelization, church-building, education, and other good causes, it is only just to remember that at the present period the great majority of Church members are those who came in through the Sunday-school, having learned in childhood the blessedness of giving. Thus it is that when the Church imitates the Savior by "taking little children in her arms and blessing them" she blesses not them alone, but herself also, and all the enterprises by which she is striving to enlighten and save a dark and sinful world. In the experiment already made, and now making in connection with

Sunday-schools on a scale of ever-increasing promise, Christian pastors have the basis of a reasonable and confident hope for the wider and more effectual spread of Christianity, as well as its more perfect exemplification in the hearts and lives of both young and old, than the world has seen hitherto. In the last twenty-three years the Sunday-school statistics of the Methodist Episcopal Church alone have reported more than half a million of conversions in our Sunday-schools, the aggregate falling but little short of the total increase of Church members during the same period. Thus it appears that Sunday-schools are now, and may be expected to be hereafter, the great source of supply and increase of Churches in Christian lands, as well as training-schools for the development of Christian benevolence, and for the raising up of missionary workers for both the home and foreign work. Corresponding to this, all effective Christian missions find Sunday-schools essential auxiliaries in the work of evangelizing heathen nations, and thus they are being established all over the world as radiating points of light in the midst of the moral darkness of paganism, Mohammedanism, and a corrupted Christianity.

The pastor should not only appreciate the world-wide relations of his Sunday-school and the system of which it forms a part, but should impress these grand and soul-inspiring ideas upon the minds of his teachers and scholars, thus elevating their hopes, ennobling their motives, and quickening their activities in the discharge of their ever-recurring and often self-denying duties.

With all their intrinsic excellence, Sunday-schools can not, of themselves, accomplish the full mission for which they are designed in the economy of the Church and the providence of God. The pastor is needed in the Sunday-school. His paternal eye and guiding hand should be on all its movements. His heart needs to be alive with all its sympathies, while his wisest foresight and his tenderest solicitudes should be constantly and systematically engaged to make it a blessing to all its members, and to the present and future Church of Christ. Moreover, it is only by systematic and continuous efforts on the part of successive pastors that some of the higher and cumulative advantages of Sunday-schools can be realized. Hence what is said to one should be said to all: Take the children of your Churches and congregations and nurse them for God. "Feed Christ's lambs." Be specially watchful that on reaching maturer years these children of hope and love do not stray from the fold. One of the best modes of retaining advanced scholars in the Sunday-school is to give them something to do. Hence enlist them early in various co-operative efforts by which they can themselves do good according to their age and capacity. Also impress them with the honor and privilege of becoming teachers in due time, and thus, by all legitimate means, identify them for life with the agency by which so many of the purest joys have been mingled with their own earlier and advancing years.

CHAPTER XIII.

THE PASTOR AND HIS SYSTEM OF BOOK, PERIODICAL, AND TRACT CIRCULATION.

NO pastor, who considers the great power of the press, should be indifferent to the possibility of enlisting its influence in aid of the various branches of his work, while also employing due caution to guard against the evils liable to arise from the same source.

Some pastors, through narrow views of their privileges and obligations, in reference to this subject, fall into two serious errors: 1. That of suffering their religious influence to be thwarted by publications of an exceptionable character; 2. That of neglecting to strengthen and enlarge the effect of their teachings by taking measures to promote the right kind of reading among their people.

While, on the one hand, it is obvious that pastors should not attempt any arbitrary control over the reading of those to whom they have access; on the other, it is equally obvious that, as a moral duty, they should feel bound to warn their people against the evils of bad and indiscriminate reading as much as against any other influences by which their morals might be corrupted, their principles undermined, or their lives made wretched.

As it is the duty of Christians to use the full force

of moral suasion to guard their fellow-beings from intemperance and other vices, so it is none the less their duty to employ the same influence to counteract or render nugatory the views of secularism and infidelity which are so insidiously infused into the popular reading of the day. Who is responsible in this matter if a Christian pastor is not? Is he set as a watchman upon the walls of Jerusalem, and unable to discern the danger of bad reading—a cause by which thousands in this age are enfeebled in mind, vitiated in purpose, and ultimately led captive by the devil at his own will? "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezek. xxxiii, 6. Indeed, the pastor, on the peril of his soul, is bound to give intelligent and faithful warning to his hearers of the danger lurking in many insidious and fascinating forms of literary composition. If, at the same time, he can convince them of the essential value of truth, and the great importance of expanding and fortifying their minds with the instructive lessons wrought out for their advantage by able writers, his work will be all the better done. While no Christian congregation would object to faithful warnings on this subject, neither would it be deemed out of place for a pastor, at an appropriate time, to exhort the heads of Christian families to guard their households by putting and keeping away whatever might be of evil or doubtful tendency in regard to truth or morals. Corresponding to this negative action, for lack of

which many Christian homes are polluted worse than if pervaded with the frogs of Egypt, well-meaning people should be persuaded of the importance of good and ample family libraries. Here is a matter greatly overlooked; and, because it is overlooked, the minds of thousands of young persons are either left idle or filled with desires for foolish and hurtful amusements, and thus laid open to the wiles of the devil.

If the Christian pastors of America would lift up their voices on this subject, so as to persuade their hearers who have homes to supply them bountifully with a wholesome scientific and Christian literature, what an advance would be gained toward the establishment of truth and virtue in the land! Parental obligation can not be too clearly defined in reference to the books which children are allowed to read, and if parental example is only right and active in reference to this matter, there will be comparatively little difficulty in forming the habits of children after the right model. Happily we live at a period when a wholesome Christian literature is in abundant supply, and within the means of most persons who may desire to possess it. Best of all, the Church has not been indifferent to its obligations in this regard, but has furnished from its official press hundreds of volumes well adapted to the promotion of religious knowledge, of devotional improvement, and of mental and moral elevation. The great lack is an inadequate diffusion of these volumes in the families of the members and friends of the Church. Formerly, our people were proportionately much better supplied with religious literature than at present, and the reason was, that,

although good books were fewer and dearer, ministers then made it a part of their business to keep the people supplied with them. The example and precepts of Mr. Wesley in this regard were above all praise. He was in advance of the age of cheap publications and of societies organized for the printing and diffusion of evangelical truth, but he anticipated most of their measures by printing good books on his own account, and encouraging his helpers to disseminate them. His followers in America followed his example in that respect. Hence the origin of the efficient and growing book agencies of the Methodist Episcopal Church. But within recent years a change has gradually taken place in the habits of ministers, which needs now to be guarded, lest it permanently result in a reaction unfriendly to the best interests of the Church and of the cause of God. Receiving an improved support, pastors have become unwilling to sell books for profit, and having other numerous and weighty duties they have, to a large extent, ceased to make any efforts to supply their people with religious reading, in the form of books. At the same time the canvass for miscellaneous books, many of them of a doubtful, and even worse than doubtful, character, has become active and all-pervading. The consequence is, that the homes of thousands of our Church members are supplied with trashy and sensational books, while the solid and valuable volumes published by our Book Concerns and various other religious publishers are within those homes unseen and unknown.

If this state of things is to go on unremedied, who can tell what loss the Church will suffer! Happily,

there is a remedy, and that remedy is found in direct conjunction with the various obligations and motives of pastoral duty. Nor is it difficult of attainment. If the pastor has not time to attend personally to the circulation and supply of religious books, as will most generally be the case, he can find two ways of accomplishing that result without interfering with his time or curtailing his attention to other duties. The first is by a committee, as in the case of any other Church work, and the second is by commissioning some worthy but needy person who will make the proper canvass and secure a reasonable compensation for so doing. As there are very few Churches in which there are not persons who would deem it a great favor to be encouraged in such a work, let the second mode be considered with reference to actual practice. Let it be presumed that the agent, or colporteur, has neither means nor pecuniary credit to invest in a stock of books in advance, but will take the trouble to secure orders. The pastor may, without cost, secure for his or her use a sufficient number of priced and descriptive catalogues, and may, by kind words to the public congregation, open up the way of the agent for a successful canvass, showing that a liberal purchase of good books will be both a charity to the individual about to call on them and a duty to themselves. Such a course of proceeding as this, or something equivalent to it which ought to be repeated every year, if not oftener, is at once so easy and so unobjectionable that it seems difficult to conceive how a well-meaning pastor can reconcile his conscience and leave it untried.

Colportage.

"To him that knoweth to do good and doeth it not, to him it is sin," and to neglect the instruction of a Christian congregation in matters pertaining to their intellectual life and the proper aliment for their mental and moral natures, is an omission of pastoral duty which ought not to be hazarded. Nevertheless, it would be well for young and new pastors, before preaching upon the subject of reading, or instituting measures for the circulation of books, to ascertain what has been said and done by their predecessors, so as to be able to adapt their words and efforts to the actual condition of things, and avoid any liability to mistakes.

The remarks above made apply to periodicals as well as books, and perhaps with still greater force. Every Christian family should receive regularly a good religious newspaper, and, if possible, one or more magazines of a Christian character, adapted to the special wants and tastes of different members of the household. When a Church provides officially and suitably for this necessity of its members, it is a natural and reciprocal duty of Church members to patronize the periodicals of the Church, and thereby put themselves in sympathetic connection with the whole body of which they form a part. The mutual advantages of such an arrangement will be felt in every department of Church enterprise, and will greatly facilitate pastoral success in countless ways. For instance, if the families of a Church have generally read up the current missionary intelligence of any given year, the task of the pastor in preaching his annual missionary sermon is essentially modified and his labor

lessened in comparison with what would be necessary when such reading had not taken place. Again, a Church whose members have been cheered by reading revival intelligence from kindred Churches in various parts of the land, has its faith encouraged and its hopes quickened for active and successful efforts at home. So in respect to any Church interest or branch of labor, the mind is expanded and the heart refreshed by reliable agencies of communication with fellow-Christians in different parts of the country, and of the world. How narrow, on the other hand, must be the mental sphere of those who have no such means of communication with their fellow-Christians, and how little capable of entering into the just and proper sympathies of the Church to which they belong are those whose periodical reading belongs to some outside sphere, from which they are liable to receive prejudices and counter-influences that may, ere they are aware, do them great harm! From these and many kindred considerations pastors may infer how important it is for them to use their best influence to secure the most extensive circulation of their own Church periodicals as helps in their individual work and as means of good to their people.

Value of religious papers.

Corroborative of these views is the following declaration of a pastor in the West, recently published:

"In a ministry of fifteen years I have become thoroughly convinced by painful experience that nearly all of our troubles from disaffected ones come from those who do not take our religious papers. I have found by actual experience that probationers in families where our Church papers are taken are the most apt to become permanent members, and that children of parents who read our periodicals are the most easily brought

into the Church. I here record the fact that a minister has no more efficient helpers in every department of his work than our regular weekly Advocates."

In addition to the good that may be done by inducing the families of Churches and congregations to supply themselves with religious books and periodicals, is the great enterprise of TRACT AND VOLUME CIRCULATION as an agency of evangelization. Experiments extending through the greater part of a century have proved this to be a means of inestimable value for reaching various classes of persons who do not attend upon public worship, and who, but for the printed page, might be inaccessible to religious truth. The reference already made to Mr. Wesley as having provided for the circulation of religious books, has equal pertinence in reference to the writing and publication of religious tracts, in which he successfully led the way some years before the origin of that excellent institution, the Religious Tract Society of Great Britain. Following his example, the Methodists of England and America have done much, but never enough, in the enterprise now under consideration. They have also gladly witnessed the zeal of other bodies of Christians in printing and circulating religious truth in popular forms for the awakening of the careless and the instruction of the ignorant. The records of the tract enterprise, as a whole, are full of intense interest, illustrating in every imaginable sphere of effort the possibility of reaching the lowest and rousing the most debased of human kind to seek the salvation of their souls and to commence the service of God.

But religious tracts, however intrinsically excellent, are, like the word of God, dependent upon human agency for their circulation. This dependency, however, develops one of the great duties and privileges of Christians in the necessity of effort to bring the contents of the printed page to the attention of those who need to read and understand them. Thus it is that the offices of tract-distributers, loan-agents, colporteurs, and Bible-readers have been developed as a necessity of the modern Church. Thus, also, the fact has often been demonstrated that they who bless others by these instrumentalities usually secure as great if not greater blessings themselves from their self-denying efforts.

So thoroughly is the system of tract circulation approved by the Methodist Episcopal Church that every one of its pastors is required, by disciplinary rules, to form a Tract Society in his charge, to raise funds to procure and distribute tracts, and thereby encourage tract publication; to co-operate with the general tract agency of the Church by taking and reporting tract collections; and also to have a Tract Committee as advisers and coadjutors in this department of evangelical effort. It is, however, extremely desirable that pastors not only discharge these duties because required to do so, but from an intelligent appreciation of the advantages that may be expected to result from them, both in their regular pastoral work and in various forms of home missionary effort. Hence, they would do well to study carefully the whole subject as it is presented, both in a theoretical and practical point of view, in the MANUAL and

other official publications of the Tract Society of the Church. Indeed, every pastor ought not only to be familiar with these documents, but to keep them on hand, together with a full catalogue of tract publications, ready for convenient reference. By their aid, he may determine what material is available for any special use, and secure, by mail or otherwise, any number of copies of such particular tracts as may be wanted. Should experience at any time indicate the want of a tract not already provided, the pastor will do well to write one, in view of his actual wants, and it may prove not only useful to him but to thousands of others. The best tracts have originated in actual necessities or on the suggestion of circumstances, and no mortal can foresee the good that may result from a tract written under a true inspiration and with a single aim to glorify God.

The pastor's arsenal.

While no pastor should be content until systematic and efficient tract and volume circulation is organized in his field of labor, neither should he omit any opportunity to encourage, both by precept and example, various other modes of tract distribution, which have often been greatly blessed as agencies of good. Of these, the following may be instanced:

1. The inclosure of Christian leaflets in letters.

2. The distribution of religious reading matter on public thoroughfares and while traveling.

3. The sending out of tracts and Christian papers through various channels of commerce, as in packages of merchandise, or, what is better, by personal

gift to friends and strangers. This principle and its application are illustrated by the following, among many similar statements:

"A gentleman who was ticket-agent at an important railroad station for five years, spent annually fifty dollars in the purchase of tracts for distribution. He made it a rule to give a tract with each ticket sold. He afterward received letters from twenty-two persons who had received tracts from him, stating that they had been the means of their conversion."

In looking at the enterprise of tract circulation as herewith presented, let no one be discouraged in advance at its apparent magnitude. System will simplify its details and render all its workings easy, while its encouragements will cheer the hearts of all engaged in the tasks it imposes, and nerve them to increasing effort. The Sunday-school scholar, for instance, who is educated to religious activity in tract distribution, is put in a direct course of training for active missionary work in mature life, and as the result of his early and later labors hundreds may be raised up to take his place when he goes to his reward.

CHAPTER XIV.

THE PASTOR AND HIS LAY HELPERS.

THE Church of Christ was not instituted for the enactment of ceremonies, but for the accomplishment of results. The results at which it aimed in the beginning, and was ever designed to aim, were two-fold — *internal* and *external*. Of the former the personal salvation of its members, including their instruction in the truth and their experience of its power, must be named as first and most comprehensive. Toward this object, the privileges of worship and the duty of maintaining the sacred ordinances, together with mutual watch-care and fellowship, point continually. But even these internal benefits were designed to have an external bearing, and to prepare the Church as a whole and its members as individuals to work for the salvation of the world. Internally, the Church needs to be pure and zealous, in order that externally it may be aggressive. The fire of divine truth and grace needs to burn brightly on the altars of the sanctuary in order that a pure flame may be thence diffused to illuminate a dark world. The prophet Isaiah, anticipating the true spirit of the kingdom of the Prince of Peace, whose advent and character he so clearly foretold, said, "For

Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." Isaiah lxii, 1, 2.

The Savior embodied these prophetic longings in the great commission which through the apostles directed the Church to "go," "preach," and "teach," and thus diffuse light and life throughout the regions of moral darkness and death. Of this work Christ, as the Head and Founder of the Church, was himself a living example. The apostolic Church followed in his footsteps. Witness the Pentecostal revival, and when that was checked by persecution, mark how the disciples "that were scattered abroad went everywhere preaching the word." The whole record of the preaching and pastoral counsel of the apostles indicates that they sought to found and train up working Churches. The divine addresses to the seven Churches of Asia Minor show that "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," has an intent regard upon the WORKS of His Churches. "Unto the angel of the Church of Ephesus write, I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. And to the angel of the Church in Pergamos write: These things saith he which hath the

sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr and was slain among you. And unto the angel of the Church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Rev. ii, 2, 3; ii, 12, 13; ii, 18, 19.

While the solemn charges thus given indicate that even good works may be corrupted, and at their best estate are not meritorious for salvation, yet they make it manifest that every Christian Church is expected to work for God and in behalf of mankind, and also that the angel or minister of each Church is in a high degree responsible for its character and usefulness.

Whether, therefore, we consider the internal or external objects of Church work, not merely anxious desires, but earnest activity, individual and collective, must be considered the rule of its life and duty. But work on any extensive scale requires organization and direction, and thus it is that the Christian Church needs to be an organized body in which there shall be a suitable allotment of tasks and a recognized direction. The work of God on earth being committed to his Church, the organization of every branch of the Church and of every individual Church connected with every branch, should be made with reference to Christian activity and usefulness in the various forms which are possible. In this way the greatest amount of

individual responsibility may be harmonized with the largest advantage of union. As in union there is strength, so the more perfectly the members of any Church are united in heart and action the greater will be their success in doing the work of the Lord.

In the light of these principles every pastor should understand both the importance and the mode of organizing Christian effort in all those forms which promise either to improve the piety or the usefulness of his membership. The Sunday-school and tract enterprises, as already referred to, are examples, but only examples of what may be done in this matter.

It falls within the scope of this chapter to consider practically, though briefly, several forms of Church activity, both regular and occasional, which need to be well understood by any one to whom is committed a pastoral charge. While it is impossible for a pastor to conceive too highly of his responsibilities, he could hardly make a greater mistake than to imagine that all the responsibility for Church work rests on himself alone. If a general were to do all the fighting, what need would he have of an army? So in the Church, "if they were all one member, where were the body? But now are they many members yet but one body." Thus the apostle teaches that while Christians collectively form the one body called the Church, yet God hath appointed his ministers, apostles, prophets, and teachers to maintain the office of government and guidance for the Church, as the head does for the body. Here, then, is a peculiar responsibility of the pastor, which is far more important for him to fulfill than to exhaust himself in doing work which others

can do quite as advantageously for the cause of Christ and much more advantageously for themselves. Exercise is a law of spiritual as well as of physical health. It would consequently be as great an injury to Christians to refuse to them an opportunity of exercising themselves unto godliness as to deny them spiritual food.

Not only, therefore, must pastors avoid repressing the zeal and activity of Christians of every grade of experience, but they must seek to give suitable employment to each one in his proper sphere. This can never be done effectively without system. Aware of this, the Church has adopted and prescribed to her pastors a general system of procedure which, as the result of accumulated experiences, is far better than could be expected to result from the separate action of thousands of individuals.

The system of our Church in respect to the co-operation of lay talent covers the three great departments of I. Finance. II. Pastoral aid. III. Evangelization.

In reference to finance, it requires the appointment of stewards, who are charged with providing for pastoral support and the care of the poor; trustees, who hold the real estate of the Church, both church edifices and parsonages; and also committees to aid in making collections, as for missions, tracts, and Sunday-schools. For pastoral aid class-leaders are appointed in every Church — persons of maturity in religious experience, under whose assisting watch-care the whole membership is subdivided for weekly meetings, visits, and religious counsel. For aggress-

ive local evangelism, exhorters and local preachers are officially licensed, and preach under the direction of the preacher in charge. This system has had a hundred years of effective and satisfactory trial in America, and notwithstanding much recent investigation of the subject involved, and an extensive comparison of views among Christians of different denominations, both in private interviews and in public conventions, it does not seem likely to be superseded or greatly improved upon by any new invention of the present period. Nevertheless this system should not be narrowly construed or exclusively worked. Our ministers have always been free to experiment in whatever promised well as a means of doing good, and as a result many peculiar applications and extensions of the system have been found practicable in peculiar circumstances.

Of the more important of these some account will now be given, designed to serve as suggestions, not for any substitution of our well-established system, but for the more effective working and more extensive application of it by means of such additions and minor variations as are found adapted to our growing numbers and the somewhat changed and changing aspects of society.

I. As to FINANCE, the great duty of a pastor is to give to his people full and explicit instruction in the principles of Christian philanthropy and systematic beneficence, illustrated by a proper example on his own part. This kind of instruction should not be limited to occasions demanding pecuniary offerings, but should be so interfused with the religious ali-

ment of the Church that opportunities to give will be regarded as privileges greatly to be prized. In short, Christians, instead of being occasionally pressed and stimulated to large religious contributions, should be made to feel that doing good and communicating is the great business of their life, that they are not their own, that whatever they possess they hold as stewards of the divine bounty, subject to the draft of his providence and the necessities of his kingdom on earth. To make money, to save money, and to give money for such objects, should be placed before every Christian as an important and indispensable form of Christian work. To this childhood should be trained, in it youth should be enlisted, and of it adult Christians should never be allowed to lose sight. If with such instructions there be coupled a feasible and comprehensive system of Church finance, not only will the ministry be well supported, but every branch of Christian enterprise amply sustained. On this plan the entire Church and congregation should be claimed as voluntary helpers in every good work, whether it be the maintenance of public worship in a community, the erection of Christian temples, the support of Sunday-schools, the provision of Christian tracts and books, the succor of the poor, the promotion of Christian education, or the evangelization of pagans.

Objects of liberality.

Perfect as Christianity is in theory, its most positive influence is found in the practice of those good works by which its principles are demonstrated to be superior to every other philosophy, and the grand antagonism of the debasing selfishness of the world.

It was on this wise that Christ demonstrated his Messiahship. See Matt. xi, 2–6. Although the days of miracles are past, yet the mission of Christianity is still the same, and every one who experiences its grace in his heart should be taught the indispensable duty of exemplifying its fruits in his daily life. As money is the universal medium of exchange, so it is an agency of every species of Christian usefulness, and as the wealth of a nation is promoted by the industry and economy of its inhabitants, so the aggregate power of the Church is augmented by the personal thriftiness, liberality, and activity of each one of its members. Nor are such obligations left to the separate inference of individual members of the Church.

The following was recently published as though it embodied a new discovery, something that but one minister had actually thought of so as to embody it in his system of pastoral administration:

"There is a minister in one of the New England cities who will not admit a member to his Church but under the pledge that he or she will work for Christ."

Happily the principle that all should be workers for Christ and the Church, so far from being new or extraordinary, was embodied in the General Rules of the Methodist societies at their very origin. Among other items of equal significance, the following pledge has been taken by all who have been admitted to those societies since the year 1739, viz.:

"That they should continue to evidence their desire of salvation. . . . By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every

possible sort, and, as far as possible, to all men. To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that 'we are not to do good unless *our hearts be free to it.*'"

The same idea is reiterated in the following questions and answers now embodied in the form for receiving members into full connection:

"Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

"*Ans.* I will.

"Will you contribute of your earthly substance, according to your ability, to the support of the Gospel, and the various benevolent enterprises of the Church?

"*Ans.* I will."

To what extent pastors generally have comprehended the full bearing of these pledges of individual work and co-operation in the Church, and their own corresponding responsibility to supply work to all their members according to their capacity and circumstances, is a matter deserving serious thought. But, whether or not our work has been fully done in the past, it is of unspeakable importance that hereafter it be made to tell with all possible effect upon the interests of Christ's kingdom by the full and wise employment of both individual and collective power. Here, then, is a question demanding the anxious consideration of every actual and intending pastor: How can I best utilize individual effort for the extension of the Redeemer's kingdom?

A few suggestions may be given in partial answer to this question:

1. The pastor should not only know his members individually, but accustom himself to form a judgment of each one's character and adaptation for usefulness.

2. He should personally, and by aid of his leaders, make sure that each one not only has something to do, but does something for the promotion of the common cause.

At this point, especially in the case of young Christians, there is a golden mean to be sought between attempting nothing and attempting too much, or what is not within the individual's line of duty. "Every one in his own order" is the spirit of a divine rule. Hence, let the child Christian have a child's work to do, and not be urged to go beyond it. So in the case of youth and adults, male and female, there is a certain fitness of religious occupation which may be considered a providential arrangement, neither to be contravened nor neglected. Individuals of these several classes should moreover be instructed to study their own adaptations, and the openings of Providence for their religious activities, whether in their families at home, or among their associates at school, or in business, and thus to exemplify the old Methodistic motto in reference to the work of the Lord, "All at it, and always at it." Were there nothing else to be done, the several agencies of Christian effort already discussed would afford suitable employment for a host in any community. Indeed, the necessities of these several enterprises often suggest

Personal adaptation.

and enforce a degree of activity in personal effort which, with or without theory, goes far to accomplish the grand design of educating the Church for Christian work. Thus children are encouraged to lead other children to the Sunday-school, to induce their parents to attend upon the means of grace, and to give of their means for missions, church building, and other good objects. In like manner tracts are distributed, the poor visited, the naked clothed, the hungry fed, and the sick cared for.

Now, all good pastors may be comforted in the assurance that any such act is a means of grace to the Christian performing it, whether young or old. Hence, even if it were in his power to monopolize these means of usefulness, it would be unjust to others that he should curtail their privilege of doing good. But in the ever-enlarging sphere of duty that opens before each faithful pastor, and the corresponding anxieties that burden his soul, how grateful is help—help both from man and God, but especially help from God through his fellow-men! Beyond a doubt, many pastors have failed to accomplish much that they might have done from not knowing how to utilize the help God designed them to employ, and which the Christian people of their Churches would have delighted to render, had they been suitably instructed and encouraged. Let it, then, be understood, that an essential element of pastoral success is a capacity to enlist workers for God, and to employ wisely all the strength and energy of all persons that can be enlisted in the various forms of Christian duty. Hence this great ministerial gift can not be too earnestly coveted.

II. Pastoral Aid. As already intimated, great assistance in a pastor's work may be expected from faithful and competent class-leaders. Once let the idea become general in the Church that the highest and purest enjoyment of religion comes through the faithful practice of the duties it enjoins, and a great step will have been taken toward rendering Christians of all ages and conditions helpful workers in the interests of Christ's kingdom. If this idea pervades the soul of a pastor, and by him is communicated to his leaders, it may soon be diffused through the entire membership. Of itself it would go far toward breaking up any tendency toward monotony in experience, and also toward securing a more general attendance upon the class-meeting and other means of grace.

Class-leaders.

Thus, if the class-leader, in his sub-pastoral capacity, is not able to visit all the absent or sick members of his class with sufficient frequency, let him call to his aid the members who do attend. In this way each class may become a miniature Church, and each leader be informed, through his members, of any sick, or strangers, or poor that need attention. Practical measures of this kind become an excellent remedy for religious indifference, and if generally carried into effect would go far to re-invest class-meetings with their original interest and power. An investigation into their decline from that, wherever it may have occurred, will show that religious experience deteriorates whenever it becomes in any degree selfish, seeking merely for enjoyment rather than for usefulness. Proper co-operation with class-leaders, as a means of

enabling them to be more efficient co-workers in the vineyard of the Lord, is a subject that deserves the deepest concern of pastors. Unhappily, some overlook, or greatly misconceive, their proper duty in this regard. Failing in the patience necessary to ascertain and carefully remove the causes which may have hindered regular attendance at class-meeting, they have become censorious and denunciatory, and doubtless, contrary to their wishes, have actually created prejudices against a cause they hoped to promote, at the same time disheartening both leaders and members. A wise pastor, who may find class-meetings neglected in any charge to which he goes, will pause to consider, and if possible combine, the elements which are necessary to render them in any great degree an agency of spiritual good. For instance:

1. There should be a general appreciation, on the part of both leaders and members, of the design of class-meetings as a help to self-examination, a means of social worship, of religious advice and instruction; in short, a training school for heaven. At this point an important responsibility devolves on the pulpit. If ministers regard class-leaders as helpers in their pastoral work, they should feel bound to create sentiment in behalf of class-meetings, and to impress upon members the importance of attendance, not only for their own sakes, but for the sake of the Church and its interests. Hence they should not once only, but frequently, show the public social and private ends to be accomplished by the regular and frequent meeting together of those who fear the Lord. They should portray the historic interest of this special means of

grace, and justly set forth its moral and spiritual claims as a means of developing and confirming Christian character, and of keeping a Church in order for effective Christian work.

2. There should be, if possible, an ample provision of competent leaders. This is sometimes difficult for lack of the requisite talent including a deep religious experience, and sometimes from a lack of interest in the work and of special preparation for it on the part of those who have sufficient talent. In such circumstances a pastor is called on to exercise great diligence of personal effort as well as skill in discerning capacity and enlisting talent. When new class-leaders are appointed, occasion should be taken to explain to them the duties and responsibilities of the office, while they should also be requested to read carefully tract No. 275, on "the duties, qualifications, and encouragements of class-leaders," and tract No. 78, on the "ways and means of rendering class-meetings more animating and instructive," together with larger works on class-meetings, if practicable.*

The Church has suffered great loss from insufficient effort on the part of pastors to develop the talent existing in the Church for this important service. Leaders, whose modes were monotonous and otherwise defective, have been allowed or compelled to monopolize the office. The classes of popular leaders have also been allowed to become too large and the meetings necessarily too long, while the possi-

* For interesting portraitures of good class-leaders, see the lives of Cravosso and Reeves; also, a sketch in Caughey's "Methodism in Earnest," pp. 174–9. Has not the American Church produced equally instructive examples? Why are not their memoirs written?

bility of weekly interviews with all the members was rendered more difficult. Another evil has been the indiscriminate allotment of persons of both sexes and of all ages to the same overcrowded classes. Without dwelling upon the serious embarrassments that have arisen, especially from placing young females in classes where it would be almost impossible for them to speak freely, or to receive the special advices which they need, it may be confessed as a great error of American Methodism, not to have preserved the original system of Mr. Wesley of appointing female class-leaders, and of dividing the sexes, as far as practicable, into separate classes. No word has ever been admitted into our Discipline against it, but yet an opposite custom has become so general that many ministers seem never to have considered either the possibility or the advantages of resuming that feature of the class-meeting system which has always been retained and highly prized in England. This is a subject, however, which every pastor ought to consider calmly and practically.

In most Churches, half or more of the members are females, and persons as intelligent and pious as those of the other sex in similar circumstances of life. Now it will be obvious that an arrangement to cultivate and employ an equal proportion of female talent for the leading and instruction of religious classes would at once relieve the necessity of overgrown classes, and of appointing incompetent or uninteresting leaders of either sex.

Whatever doubts may exist as to other public engagements of women vanish here, since the class-

meeting is at most only a social means of grace, while teaching in a religious class is analogous to other forms of teaching, for which the adaptation of women has never been questioned. While any improvement in the system of class-meetings will be favorably felt throughout the whole Church, the advantages to be expected from the appointment of female leaders have special reference to their own sex. Some of them may be indicated as follows: Suppose an intelligent, experienced, and devoted Christian woman to be associated with a dozen of her younger sisters in Christ, as their leader, in the first place it is evident that she will perfectly understand and sympathize with the peculiarities of their character and their trials. Besides, she can better visit the members of her class than men, who are generally engaged in business, and she will have many opportunities of access to them which would not be open to the other sex. The members, too, will more freely seek her counsel and assistance when doubts or embarrassments cause them to feel the need of a friend in whom they can confide. She will thus become more intimately acquainted with their spiritual wants, and will know better how to *adapt* instruction to their several cases. It is also evident that in the class-meetings her members, even though young, will not experience the great timidity and restraint inseparable from opposite circumstances. They will be able to speak freely of the real condition of their souls, their temptations and difficulties, their enjoyments and prospects. In this familiar circle, declension in spirituality may be detected, its causes ascertained, and the needful instruc-

tion imparted. Practical advice may also be given respecting many of the obligations of Christianity, which would not be introduced into mixed classes. In addition to exerting influences like these among adult persons of their own sex, female leaders qualified to conduct juvenile religious classes are more easy to be found than men who can fully enter into the sympathies of very young Christians.

Now, while no absolute rule should be given, it at least may be inculcated as the bounden duty of every pastor to select and enlist the very best talent in his Church for his direct help in the office of class-leader, also to reduce his classes to proper numbers, and to take great pains to make a suitable distribution of members in the several classes. When all this is done, discreet and conscientious attention should be given to that much-neglected rule of the Discipline, "to examine each of them (the leaders) with all possible exactness, at least once a quarter, concerning his method of meeting a class." The spirit of this rule does not limit the pastor to private examination, but rather suggests a friendly conference with the leaders as a body, in which free mutual counsel may be given and taken, and the various modes and their results compared and discussed. Still, it may be well occasionally to converse with the leaders separately in compliance with that rule. What is of equal importance is to meet with them in their several classes, as opportunity may be found, and thus not only observe the method of the leader and the spirit of his class, but to gain and impart personal profit from association with both.

In discharging the duties here referred to, pastors should carefully avoid a dictatorial manner. On the other hand, they should be anxious to learn, as they often may, valuable lessons from the faithful and experienced leaders in their charges. Nevertheless, in the modest fulfillment of the duties of their office they should be fertile in suggestions for the promotion of variety, spirituality, and general interest of all the classes. All leaders should be advised to propose occasionally, at least, scriptural topics to their members for meditation during the week, and review in the light of experience at the following meeting. All should be encouraged to acquire great familiarity with the Scriptures, and also with evangelical hymns, as sources of instruction, advice, and consolation.

Throughout a pastor's whole connection with this division of sub-pastoral work, he should remember that the mere ceremony of class-meetings is of little importance compared with the possibility of making them an instrumentality of spiritual life and power in the Church. Every measure, therefore, should point to the latter as the grand and essential result. Other instrumentalities failing to secure a sufficient variety of exercises and a solid religious interest, let the class-meeting be made, temporarily at least, an occasion and an agency of scriptural study. Let special topics be appointed, scriptural passages collated and examined, and special prayer offered for the illuminating and quickening influences of the Holy Spirit. By such means, with the divine blessing, it is believed that class-meetings may not only be restored to all their original interest, but rendered an increasing

power for good in the Church, while their leaders, whether male or female, will be among the most efficient coadjutors of faithful pastors.

In this connection it is proper to inquire what other agencies may be employed to render effectual aid in the work of the Christian pastorate? Before answering, it may be well to consider that characteristic differences exist between country and city life, and also between the condition of smaller and larger cities, and particularly between the younger cities of a new country and those established haunts of infamy and misery which so largely prevail in the great and long-established cities of the world. Desperate necessities sometimes dictate desperate measures, and it need not be inferred that all measures which have been useful among the degraded population of some parts of London and New York are called for in communities of a different character. Yet human nature is the same in all places, and its tendencies to sin are generally so similar that measures which have anywhere proved successful in rescuing souls from vice and ruin are deserving of universal consideration. Thus the history of ragged schools in Great Britain and midnight missions in some of the larger cities of England and America are instructive in reference to the principles involved, the self-denial practiced, and the successes achieved. But an attempt to create such institutions where they are not called for, or are only needed in a modified form, would betray indiscretion and result badly. A just discrimination, therefore, is needed in the application of even correct principles and wise measures. The

name ragged school, in America, would be an offense and a fatal stigma, and yet, under a well-selected name the very work of the ragged school system may be effectually done and the necessity of ragged schools prevented. The work of city missions and mission Sunday-schools is found, in this country, to combine nearly every thing that is most promising as means of doing good within regular Church operations, and the opinion is here freely stated that for Churches the fewest deviations from a regular system of Church work consistent with the full discharge of their duty are to be preferred. Hence, if industrial schools, dispensaries for the sick, or other agencies of a general character, are called for, they may be best promoted by a union of efforts among Christians of various Churches. In a country where only the voluntary system is known, whether in Church support or in Christian duty, there is no propriety in any Church attempting to monopolize the means of religious influence, while there is great propriety in Christians of different Churches cultivating acquaintance and mutual love, as well as enhancing mutual usefulness, by such forms of co-operative benevolence as are appropriate and feasible.

Mission schools.

Union efforts.

But however diligent Christians may be in duties of a general character, there is none the less necessity of a systematic attention to the obligations of the Church which is more particularly their home, and it is the home relation and the co-operation due to their own pastors that we are now considering. When this subject is viewed from the position of a

Church member, it is not difficult to see that on the score of friendship as well as of allegiance to one's appointed spiritual guide, it is a duty, as it should be a pleasure, to render any co-operation that might be promotive of the interests of Christ's kingdom. When viewed from the position of a pastor, it is inexpressibly desirable to have the sympathy of loving hearts, the support of active friends, the aid of willing feet to run on errands of mercy, and diligent and skillful hands to work for God and humanity.

Practical measures.

Let it now be supposed that on the one part there is a ready mind and a hearty purpose of co-operation, and on the other a strong desire to employ all his own ability and that of the people of his charge for their religious improvement and the salvation of others. What may the pastor do to develop the full working power of his Church?

Answer: 1. Let him see that the regular and tested system to which he and his people are supposed to be accustomed is in a thorough and efficient state of activity.

2. As there may be occasion, let him appoint committees to do any work of which there is special need. For instance, as in most American communities the population changes frequently and new-comers are constantly arriving, let there be in each Church a strangers' committee, or a committee of vigilance, to ascertain and report the arrival of strangers, whether individuals or families. Members of this committee should also be expected to call on new-comers, to form their acquaintance, to invite them to Church, and to make them feel relig-

iously at home in the community, whatever Church they may decide to attend. While the visits of such a committee would not render unnecessary the visits of a pastor, they would, in the best manner, prepare the way for his calls, and hasten them if occasion required. In addition to calls on strangers, members of this committee, and, indeed, all members of the Church, should be attentive to new attendants on public worship, forming their acquaintance as promptly as practicable, and welcoming them as members of the community.

The above is instanced as one of several kinds of committees which a pastor may, without any formality, appoint from time to time, and which would be expected to report directly to him.

3. In some cases he may find it well to encourage the organization of a Young People's Christian Association. Young Men's Christian Associations in the larger cities have, during some years past, occupied a prominent position among the various agencies of usefulness, having received the general support and encouragement of evangelical Churches. Some Churches in turn have profited by the example of those associations, and have organized within themselves more compact associations, embracing both sexes, and designed to act within the Church for the promotion of its own interests and objects. In Churches less compactly organized than ours, such an association can hardly fail to be of great utility, and there are many cases among our Churches in which the more important features of such an association may be harmonized with

our established system of effort to great and mutual advantage.

4. Pastors should be on the alert to suggest to their people, especially the young people of their charges, appropriate means of rational entertainment. This is the most hopeful way of counteracting the prevalent tendency to waste time and deteriorate character by attendance upon various kinds of amusements, as it tends to develop desires for personal improvement and to create a taste for nobler things. With such objects in view, some pastors have found it highly advantageous to organize or promote the organization of a reading circle on a plan embracing various forms of literary exercises interspersed with singing and profitable conversation.

5. Private prayer unions. The great privilege of united prayer is not limited to personal presence. Union of heart is as visible to God as an actual assembly to a mortal eye. Besides, there is a promise of the Savior that seems specially adapted to promote heart union. "I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. xviii, 19. In this idea it has been more or less customary for persons to covenant together in reference to special times and objects of prayer. Prudent suggestions from a pastor may often be the means of securing most desirable results through the instrumentality of united private prayer.

6. In many, perhaps all cases it may be well to organize a Ladies and Pastors' Christian Union, or a

Ladies' Pastoral Aid Society, as a special means of developing the talent and agency of Christian women as workers for Christ. In villages and country places there may seem to be less need of systematic effort of this kind, and yet how much may anywhere be accomplished by it can only be known after thorough trial. The desideratum in every place is to do all that can be done for the cause of Christ, and to leave no class or grade of consecrated talent unemployed in the great work of extending the Redeemer's kingdom.

The fact that women can be and ought to be efficient co-operators in nearly every form of Christian duty, has never been questioned in Methodist Churches any more than it was in the apostolic Churches. Hence, at a period when there seems to be a general agitation as to the rights and proper sphere of the gentler sex, it is desirable that our Church should equally vindicate its zeal and its prudence in a matter of so much importance, both to the cause of Christ and to women themselves. This, it is believed, may be done, in the most effectual manner, by giving them encouragement and support in all appropriate duties, and at the same time guarding them against the ultra measures and reckless schemes by which some pretended reformers would thrust them into false positions, and put in jeopardy the moral elevation and the most sacred privileges to which Christianity has elevated them. Whatever other questions may be in doubt, we may be confident that, as helpers to judicious pastors in the various measures of true Christian benevolence and duty, women may at once honor themselves and bless humanity. In this sphere, with-

out loss or risk, they may win souls and secure a crown of glory.

III. In HOME EVANGELIZATION, the third great agency of Church effort, Methodism has been schooled from its origin. Adopting Wesley's motto, "The world is my parish," and recognizing no limitations of any kind that should restrain their usefulness, Methodist Churches have every-where felt it incumbent on them to stretch out their lines of influence in all possible directions. While the system of itinerancy has developed an extraordinary power of expansion, reaching forth to destitute regions, and offering the gospel to those who needed it, without waiting for invitations, yet it could not have accomplished its full work without the grand auxiliary of lay preaching. The providential manner in which this agency for the spread of true religion was forced upon the attention of Wesley is a familiar fact in the history of Methodism;* and the faithfulness with which it has been employed ever since in no small degree accounts for the wide extension and the multiplying fruits of the great revival, of which that very movement was one of the first-fruits. Not only was lay preaching recognized among Methodists as a legitimate branch of Christian effort, but it has been practiced as an important part of our SYSTEM of Church operations. This has had the double effect of encouraging all, who felt moved to call sinners to repentance, to act under the auspices of the Church, and of enabling the Church to direct and utilize their efforts. In the former aspect it has added vastly to the variety

* See Stevens's History of Methodism, Vol. I, pp. 173, 174.

and aggregate of the talent that God has been pleased to employ for the promotion of his own glory ; and, in the latter, it has not only prevented much that would have been erratic, if not injurious, but been able to make permanent many good results that would otherwise have been transient and of little ultimate advantage to Christianity. It is deserving of further remark, that the Methodist system of lay preaching has a double object with reference to the preachers themselves. The first is probationary, designed to test the validity of an individual's impressions of duty, and to enable the Church to judge of his fitness for the sacred office. In this light it is the only door of access to the itinerancy and the pastorate. The advantages of such a beginning are not limited to individual discipline and development. The Church, by the same means, often secures its own enlargement through years of zealous service, that without such a system would be lost. But aside from its probationary aspect pointing toward the regular ministry, our system of lay preaching employs many whose age and circumstances require them to be connected with secular business, and who can only redeem their Sabbaths and other limited portions of time for public efforts in behalf of their fellow-men. Such persons constitute the majority of our lay or local preachers, and their number is augmented by those ministers who, from various causes, retire from the regular work, and resume the functions of occasional preaching as health and circumstances may admit. Now, while it is by no means conceded that Christian laymen are not to exert themselves to do good to the

extent of their ability, whether formally licensed by the Church or not, yet it is claimed that where home evangelization is a recognized object of Church effort, it is better that those who engage actively in it should be officially responsible to the Church, and directly associated with the pastorate as its helpers in word and doctrine. So they are, and for generations have been, in the economy of our Church. The preacher in charge is authorized to license "such persons as he may judge proper to officiate as exhorters in the Church," according to certain provisions of the Discipline. He is also required, whenever it is practicable, so to "arrange the appointments as to give the local preachers regular and systematic employment on the Sabbath." A similar duty is enjoined on presiding elders in connection with preachers in charge. Sometimes this is done by a printed plan issued each quarter and sometimes less formally.

When pastors encourage their helpers of this class to go out into the highways and hedges to urge the Gospel invitation, they should arrange to receive reports of what they have done and of the encouragements and obstacles with which they have met. They may thus see occasion to strengthen some movements or to modify others, and to know when and where their own direct co-operation may be most important.

Open-air preaching has been successfully practiced by many lay preachers, and the recent revival of this kind of work for the masses of great cities and for rude assemblies on the frontier is only a return to a favorite measure of early Methodism, which, under proper management, will be generally useful.

It can not be denied that with the great changes that have occurred in the circumstances of our Churches as they have progressed from initial weakness to comparative and absolute strength, there has been a tendency to overlook and underrate the importance of our system of lay preaching, which ought to be checked, and which, it is hoped, may receive a favorable counteraction from the general awakening of other denominations to this very class of labors.

Let it be understood, then, that the pastors of the Methodist Episcopal Church ought to take a deep personal interest in their exhorters and local preachers. This interest should be manifested by inquiries into their religious experience and modes of effort, by giving them advice suited to their several circumstances, and by encouraging them to pursue appropriate courses of study as regularly and thoroughly as possible. Those who have gifts promising usefulness in the regular ministry should be advised as to the steps they ought to take toward procuring a thorough education, while those who are more adapted to other spheres of life should be referred to proper courses of reading, and aided in making the best possible improvement of their talents.

An encouraging omen with reference to the continued and increasing usefulness of this class of Christian laborers is found in the recent conventions held by local preachers for mutual conference and improvement. The discussions and resolutions of those bodies can hardly fail of good results to those who attend; but as that number is very small compared with the many who can not attend, it is the more important

that every effort should be made through pastoral agency to elevate the standard of qualification and to stimulate a zealous and wholesome activity among all who are admitted to that important office. Much discussion has taken place at the recent Christian conventions respecting the subject of lay preaching, open-air preaching, etc., but it has elicited little that is new or important to be noted in this connection.

What WE need is to keep up the spirit and zeal of our spiritual forefathers in this department of effort, accompanied by that measure of literary improvement demanded by the present age. We especially need to maintain the idea that our lay preachers are to be hard and efficient workers—not persons who having once deserved the office wish to retain it as a formality, and perhaps crown it with the ceremony of an ordination, when their activity and usefulness are things of the past. We must repudiate the giving or continuing of ecclesiastical offices as compliments, a course which ought never to be tolerated in Church proceedings. Indeed, any such compliment, which involves the slightest prejudice to the interests of the Church, becomes a positive dishonor to him that receives and to those that give it.

The crowning desideratum in this department of effort is faithful work, and a desire only for the honor that cometh down from above. "Give me," said John Wesley, "one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth." And the Church

echoes the prayer, only pleading for thousands instead of hundreds of such preachers.

Within recent years there have sprung up among us some examples of a special agency of revival effort under the title of PRAYING BANDS. The idea of these bands appears to have been derived, in part at least, from Mr. Wesley's original institution of Band Society, which in American Methodism has been allowed to lapse too much out of view. But as the primary idea of the Wesleyan Band Meeting was personal improvement and mutual help to growth in grace, the organization of the praying band contemplates the addition of active efforts for the salvation of others. The extent to which such organizations may become useful in the future will depend upon the special qualifications, including deep piety and great discretion, of those who feel moved to this form of action in behalf of Christ's cause. Having in view some examples which have existed and do now exist, it is hardly possible to conceive of a more desirable form of human agency for pastoral aid than a company of true and experienced men, full of faith and of the Holy Ghost, ready to serve as regular or occasional helpers in the work of bringing in sheaves to the garner of our Lord. If the present is not an age of superabundant preaching it is one in which there is no lack of that means of grace. There is at least a greater lack of fervent, believing prayer, of spiritual singing, and of skillful conversation with the awakened and unawakened on the subject involved in the immediate and full salvation of the soul. Besides, a pastor often feels the need of variety in the form of

services and in the agencies employed in his Church and community. This is sometimes secured by ministerial help and sometimes quite as appropriately by a visit more or less prolonged of a praying band, which is usually, although an organization of laymen, designed for itinerant work, and ready to go wherever its labors are wanted most. This form of combined effort is especially adapted to missionary work in places of difficulty and moral destitution. When needed in an organized Church it should come on the joint request of the pastor and his leading members with the purpose of aiding both, but aiming especially to encourage by example and precept the increased activity and faith of the latter.

Every one's work.

Nothing that has been suggested with reference to special plans or organizations for Church work should be construed as designed to excuse any pastor from endeavoring to infuse into his Church as a whole and into each member as an individual the spirit of work for the cause of Christ. When special committees are appointed or organizations formed, great care should be taken to remove any impression or conjecture that no Church member is expected to work without special nomination or formal appointment. On the contrary, the mind to work* should be commended in all, and all should be appealed to, to devise plans of usefulness and to put forth efforts to do good in their several spheres. Especially should all be exhorted to visit their neighbors and invite them to attend Church, to welcome strangers to the house of God and introduce them to

* See Nehemiah iv, 6.

the pastor, to distribute tracts and converse religiously with all to whom they can have access. Christian cordiality of manner is in itself a powerful attraction, which often expresses as significantly as words the invitation, "Come with us, and we will do you good." Christian letter-writing, as well as conversation, may often be very useful in arresting attention and committing persons to acts of decision in behalf of their souls. Visits of sympathy and Christian kindness to the poor, the sick, and the afflicted seldom fail to open the way of access to their hearts.* Both at home and abroad the humblest Christians can find work to do for the Divine Master, and it is impossible to foretell to what an extent of usefulness a man or a woman may arrive who from early life is controlled by the supreme purpose of doing good unto all men.

A review of the topics treated in this chapter will convince any one that pastors of the present day are neither called upon to go "a warfare at their own charges," nor to fight or work single-handed. On the contrary, great helps are available to them through the properly wielded co-operation of others. Some readers may be disposed to cavil at the idea of increased "machinery" and novel instrumentalities in Church work. Probably the same persons feel no alarm at the employment of machinery to transmit the telegrams or print the newspapers and books they read. In all probability they glory in the speed of the locomotive, and are on the alert to profit by all the material inventions and progress of the age.

* See Matthew xxv, 36.

Let them, then, consider whether it is not in perfect harmony with the genius of that Christianity to which the age owes all its valuable inventions and real progress to employ such variations in the modes of presenting truth and applying influence as may be adapted to the promotion of its grand designs in the changed and ever-changing circumstances of society. In other words, let such persons explain why moral machinery is not as valuable in its place as physical.

Nevertheless, the writer would enter an uncompromising caveat against any undue reliance on instrumentalities of any kind apart from the influence of the Spirit of God. "Things new and old" are the prescription of the Master. Yet all things are to be in subordination to the Spirit of truth, which is Christ's promised gift, designed to abide with the Church forever.* While without Christ we can do nothing, and while with his Spirit strengthening us we can do all things, we should consider it as much our duty to try new measures that give reasonable promise of usefulness as to profit by the results of past experience and by a steadfast adherence to the unchanging truth of God. Nothing is more certain than that to spiritual Christianity belongs the right, and if the right, then the duty, of employing the facilities and agencies of modern civilization as means of advancing its conquests over the nations of the earth. Who complains that missionaries now go by railroad and steam-ship to China, instead of making the long voyage by wind and sail around the Cape of Good Hope? And who that reflects that but for

*See John xiv, 16, 17.

ocean-going ships of one kind or the other the missionaries could not reach China at all? The same principle is also involved in home operations of every kind. "The earth is the Lord's, and the fullness thereof;" and whatever in the progress of the world's development may be employed for the glory of God or the advancement of the interests of the Church of Christ, should be freely and diligently used by Christians as their lawful heritage. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii, 21–23. Surely modern progress has not yet outstripped the far-reaching conception of the apostle in this declaration. In the light of the text quoted, he who would confine the Church to fixed and unvarying modes of action is as clearly wrong as he who, lest he should interfere with the Spirit of God, would reject human instrumentality altogether. Let it then be hoped that modern pastors, while faithful to guard the old landmarks of revealed truth and thorough scriptural experience, will use their Christian liberty in employing and devising the best auxiliary means of extending the knowledge of both wherever humanity is perishing for lack of the great salvation.

There is a happy art of doing and yet not seeming to do. Some men are so anxious to have the credit of all the good that is done in a Church that they practically reject co-operation, and curtail their usefulness to the limits of their personal agency. Even that agency is impaired and prejudiced by a

course so unworthy of ministers of the gospel. The true Christian pastor, however, is at once magnanimous and self-forgetful, anxious to give others all credit due, and willing to merge himself and his own efforts in the accomplishment of the Master's will and the promotion of the divine glory, whoever may be the agent. With this spirit, as illustrated by corresponding exertions and diligence, he may not only hope to be useful in the best of all causes, but also to be an organizer of usefulness to which neither time nor space can set limits.

CHAPTER XV.

THE PASTOR IN HIS RELATION TO REVIVALS AND REVIVAL AGENCIES.

TRUE religion consists in perfect union between God and man. It implies the full discharge of human duty and the free bestowment on man of the divine blessings. Whatever lessens the intimacy of that union, or interrupts the bestowment or acceptance of those blessings, makes a revival of true spiritual life necessary in the soul of man. The necessity of revivals comes not from any arbitrariness in our Heavenly Father as to giving or withholding his spiritual favor, but rather from the proneness of men, however exalted in the divine favor, to relapse into coldness, formality, indifference, and unbelief.

When we consider the enduring mercy of God and the travail of the Redeemer's soul in behalf of lost men, we can see no reason why the light of life should not be continually spreading without ever receding, or why the spiritual power of the Church should not be continually augmenting without ever declining. But when we consider the unfaithfulness of men, the oppositions and allurements of the world, and the temptations of the devil, we see the explanation but no justification of the fact that the light of even true

religion has often been dimmed and intermittent, and has as often needed rekindling by revival influence.

The Old Testament Scriptures record numerous facts which illustrate these principles, extending from patriarchal times down through Jewish history to the days of Malachi. Many of the prophecies abound in revival phraseology and in glorious promises which were to be fulfilled under the Christian dispensation. In fact, Christianity itself may be considered a revival and enlargement of whatever essential features of religion were embodied in Judaism.

The entire ministry of Christ was of the revival type. He preached repentance and promised the forgiveness of sins. He required those who would be his disciples to come out from the world, to deny themselves, and to take up their cross and follow him. He enjoined upon his followers the world-wide extension of his truth, requiring them to be the "light of the world," and to "let their light so shine that men may see their good works and glorify their Father which is in heaven." As "children of the light," they were like the wise virgins to keep their lamps trimmed and burning, and to seek to "turn men from darkness to light and from the power of Satan unto God." The promise of "the Comforter, which is the Holy Ghost," was also associated with this duty. "If I depart I will send him unto you, and when he is come he will reprove the world of sin, of righteousness, and of judgment." John xvi, 8. Thus it may be seen that the divine plan for the extension of true religion contemplated an increase of efficiency in the successive dispensations, until Christianity should

The divine plan.

be thoroughly furnished with spiritual agencies adequate to the conversion of the world. It was no part of that plan that Christians should alternate between action and inaction, languishing from time to time in order to be revived again. On the contrary, it was made at once their duty and their privilege to be "always abounding in the work of the Lord." The New Testament Church, as a whole and in its various branches, was organized for this specific work, and while faithful to its design it prospered and prevailed over the most formidable oppositions, and rapidly extended its influence to the chief nations of its period. Had the scriptural theory and practice of missionary and revival effort continued to be exemplified, who can tell how soon a pure Christianity might have been established to the very ends of the earth!

But, alas! the Church in its next historical phase became corrupted in this very respect, and commenced seeking to extend itself by political rather than spiritual agencies, by alliances with the State rather than by humble dependence on God and truth. Consequently, like the backslider in heart, the ancient Church was "filled with its own ways." Spiritual declension followed external expansion, and for long and dreary centuries, the moral power and spiritual life of the Church remained nearly extinct amid prevailing errors and corruptions. But still a light glimmered in the darkness, an incorruptible seed was left, and after many unsuccessful attempts to secure reform within the Church, a Reformation was effected by coming out from that spiritual Babylon which the Roman Church had become, and re-organizing Churches on a script-

ural basis. Thus the Reformation was a revival, and so long as the scriptural principles which governed its origin prevailed, its progress was rapid and its effects were glorious. When subsequently the Reformed Churches, and particularly the Church of England, lapsed into spiritual deadness through moral inactivity and the neglect of the truth, another revival arose which, first as a term of reproach, and subsequently as an accepted distinction, received the name of Methodism. Thus, the historical idea of Methodism is that of a revival of pure and undefiled religion. Stevens justly characterizes it as a "great religious movement." Speaking of Methodism generally, he says, "It was a system of vital doctrines and practical expedients—a breaking away of all the old dead weights which had incumbered the march of the Reformation—a revival Church in its spirit, a missionary Church in its organization." Its original design, so far as comprehended by Wesley and his coadjutors, was wholly missionary and revivalistic, but it was soon found that successful results of this character could not be made permanent without pastoral supervision; hence the formation of societies, and in due time, of Churches. But these societies and Churches were also designed to be missionary in their influence, and to embody revival agencies in their mode of existence and forms of action. In this they sought to follow the example of the Pentecostal Church, and of the other Churches founded by the apostles.

Methodism a revival.

Other revivals of religion not less clearly marked in character, though perhaps of less obvious extent and influence, have occurred all along the history of the

Church in different countries, but more especially where the pure Word of God has been read and preached. Hence, it may be affirmed that God has ever been true to his promises, so that whenever even a faithful few have sought the gift of the Holy Ghost according to the teaching of the divine word, they have not sought in vain. Yet, through the withholding of the Holy Scriptures, false teachings with reference to the nature and office of the Holy Ghost and other similar causes, what dismal periods of declension and barrenness, what multipled years of darkness and moral death have been the heritage of the Church! Hence, too, what slow and doubtful progress has been made by Christianity during centuries when it ought to have been filling the earth with light and knowledge! But we now have cause for devout thankfulness that God in answer to more general and united prayer, and in sanction of more earnest and persevering effort, has at length more generally revived his work. Thus it has come to pass that within recent periods, Pentecostal scenes have become frequent, Churches have been revived and multiplied, Christians in vast numbers have been quickened to a higher life, the borders of Zion have been enlarged, and hopes have been awakened for the speedy conversion of the world. Happy are those ministers of the Lord Jesus who enter upon their work under such influences, and who consecrate their lives to the propagation of the gospel by the use of all the varied and multiplying agencies which God has appointed and blessed for that purpose.

It is from this point of view that ministerial duty

is now to be studied; hence, the relevancy and importance of the following questions:

1. Why should pastors seek to promote revivals of religion?

2. What are the best methods for promoting revivals?

3. In what ways can the fruit of revivals be best secured and made most permanent in the Church?

In proceeding to consider these questions, it may be remarked, that, although the missionary and pastoral phases of Christian effort are so different in some respects as to deserve distinct recognition, yet they are so essentially one in object that they blend together advantageously, and, in fact, ought never to be wholly separated from each other. Missionary success, whether in Christian or pagan lands, needs always to be followed by faithful pastoral labor, and the highest success in the pastorate can never be attained without the employment of missionary agencies and the practical development of a missionary spirit. The oppositions of the human heart are essentially the same in all ages, countries, and circumstances. They may, indeed, be increased by heathen superstitions and the practice of idolatry. On the other hand, the influences of a nominal Christianity may, by degrees, prepare the way of the Lord, yet in both conditions the influences of the Holy Spirit are essential to the conversion and ultimate salvation of man.

I. Some of the essential points involved in the first of the above questions have already been indicated. Nevertheless, it may now be summarily an-

swered that Christian pastors should seek to promote revivals of religion for the following and other kindred reasons:

1. In order to the effective accomplishment of the highest objects of their life—the salvation of souls.

2. In order to the accomplishment of that work on a broader scale, and to a wider extent than would be possible without the influences of general and powerful awakenings by the Spirit of God. What faithful pastor has not had occasion to mourn over the powerlessness of even the most appropriate forms of religion? Who that comprehends the difference between spiritual life and death has failed to perceive the deep significance of Ezekiel's vision of the valley of dry bones, as representing the condition of an inanimate Church, in which the bones, though many, are "very dry." And who that has witnessed the blessed influences of a revival in clothing dry bones with flesh and filling them with breath and life, has failed better to understand the reviving power of the Spirit of God and the glorious significance of the revival promises? (See Ezekiel xxxvi, 25–27; xxxvii, 14.) Such words indicate precisely what is accomplished by a genuine revival of religion, and what any pastor may hope to see realized as a result of uniting his efforts with the saving grace and sovereign power of God. In a true revival of religion God "makes bare his arm" in behalf of the cause to which the pastor's life is devoted. Christian sympathy and activity are also brought to his aid in more powerful degrees than usual; and

hence, although humbled with a sense of his own insufficiency, he is often permitted to witness in weeks greater results than in years of routine and ordinary labor.

3. Revivals of religion are equally in harmony with the moral wants of men and the divine economy of means for their rescue from sin and moral death. Human life is filled with alternations, as between waking and sleeping, labor and rest, storm and calm, excitement and repose. If, in physical life, the prevailing tendency is to inertia, it is even more so in our moral and spiritual relations. Physical inertia is, in some degree, counteracted by the stern necessities of life. In like manner God has appointed agencies to counteract moral indifference and spiritual torpor. Hence, however men may endeavor to quiet consciences burdened with guilt, or to lull themselves with thoughts of "peace, peace, when there is no peace," God's plan is to arouse them more or less frequently, either by startling providences, herald-like proclamations of the gospel, the admonitions of Christian friendship, the strivings of the Holy Spirit, or by all these causes combined. It is, consequently, the duty of the Church to promote and apply the various moral and spiritual agencies by which men are rescued from sin and trained for heaven. In so doing, blessed revivals of religion are secured with the happiest results..

4. Genuine revivals of religion are of unspeakable advantage to the Church. They arouse its activities, they quicken its sympathies, and increase its moral power by shaking off its dead weights and giving

it the animation and hopefulness of conscious success. The effect of the revival in New England, in 1735, observed by Jonathan Edwards, was, by him, stated in the following terms:

Persons "that before this wonderful time had been something religious and concerned for their salvation, have been awakened in a new manner, and made sensible that their slack and dull way of seeking was never like to attain their purpose, and so have been roused up to a greater violence for the kingdom of heaven. These awakenings, when they have first seized on persons, have had two effects: One was that they have brought them immediately to quit their sinful practices, and the looser sort have been brought to forsake their former vices and extravagances. When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their quarrels, backbitings, and intermeddling with other men's matters; the tavern was soon left empty, and persons kept very much at home; none went abroad unless on necessary business or on some religious account, and every day seemed, in many respects, like a Sabbath day. The other effect was, that it put them on earnest application to the means of salvation—reading, prayer, meditation, the ordinances of God's house, and private conferences. Their cry was, 'What shall we do to be saved?'

"These things have been accompanied with an exceeding concern and zeal for moral duties, and that all professors may with them adorn the doctrine of God their Savior, and an uncommon care to perform relative and social duties, and a noted eminence in them; a great inoffensiveness of life and conversation in the sight of others; a great meekness, gentleness, and benevolence of spirit and behavior, and a great alteration in those things that formerly used to be the person's failings."

Well might the great metaphysician affirm such a work not only to be genuine, but glorious, and in answer to familiar objections exclaim:

"Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that

happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical, glorious distraction!"

The rapid growth and the higher prosperity of Christian Churches in modern times is greatly owing to revivals of religion. This has not only been emphatically true throughout the whole history of Methodism, but also in other Churches. Dr. Sprague, of the Presbyterian Church, writing one hundred years later than Edwards (1832), said in terms which have been appropriate ever since:

"It has come to pass in these days in which we live, that far the greater number of those who are turned from darkness to light, so far as we can judge, experience the change during revivals of religion. It is for revivals that the Church is continually praying, and to them that she is looking for accessions, both to her numbers and her strength. The praise of revivals is upon her lips and upon the lips of her sons and daughters who come crowding to her solemn feasts."

Bishop M'Ilvaine, writing at the last-mentioned date, also said:

"Whatever I possess of religion began in a revival. The most precious, steadfast, and vigorous fruits of my ministry have been the fruits of revivals. I believe that the spirit of revivals, in the true sense, was the simple spirit of the religion of apostolic times, and will be, more and more, the characteristic of these times as the day of the Lord draws near."

Moreover, contrary to the impressions of many, it may be affirmed that revivals tend to develop important phases of Christian character in those who are converted in connection with them. "I have observed," says Mr. Wesley, "that few who set out in good earnest go back; but of those who set out coldly, one out of five generally does."

Other competent witnesses down to the present day affirm that larger proportions of persons converted under revival influences hold on their religious course firmly, than of those professing religion apart from special efforts and means of grace. The reason may be that they set out with greater earnestness, and become accustomed from the first to greater activity and more whole-hearted consecration to the divine service. In this view, the general Christian activity of the present day may be attributed in no small degree to the same cause.

5. Revivals are invaluable as means of increasing ministerial power. On this point Dr. Sprague has well said:

"Revivals increase the efficiency of the Christian ministry, both by increasing the qualifications of those who are engaged in it and by bringing others to give themselves to the work. They serve to raise the tone of ministerial qualification. A minister can learn that in a revival which he can scarcely learn in any other circumstances. There he enjoys advantages which he can have nowhere else for becoming acquainted with the windings of the human heart, for ascertaining the influence of different truths upon different states of feeling, for learning how to detect false hopes and to ascertain and confirm good hopes, and, I may add, for getting his soul deeply imbued with the true spirit of his work. Accordingly it has often been remarked that ministers, after having passed through a revival, have preached, and prayed, and done their whole work with far more earnestness and effect than before, and they themselves have not unfrequently acknowledged that what they had gained during such a season has been worth more to them than the study of years."

James Caughey uses similar and even more forcible language on this important subject:

"Engaging in a revival has a remarkable tendency to invigorate the soul of a preacher, and to impart a keenness of edge

and a piercing point to his preaching. Lessons upon the true method of preaching to sinners are learned during a revival which are seldom or never to be obtained in the retirement of the study. In one revival of religion a man will learn better how to preach the truths of Christianity in such a manner as will awaken and convert men than he could in many years' close study in connection with his ordinary ministry." *

The language of William Arthur bearing upon this subject is of similar tenor:

"It is wonderful how much the occurrence of conversions heightens the efficiency of men already employed in the ministry or in other departments of the work of God. The preacher preaches with new heart, the exhorter exhorts with revived feeling, he that prays has double faith and fervor, and the joy of conquest breathes new vigor into all the Lord's host."

6. Revivals are necessary as harvest seasons to gather in the fruits of pastoral seed-sowing. Nothing should ever be said to decrease efforts or expectations for immediate and constant fruits from religious faithfulness both in the pulpit and pastoral work. In God's husbandry the seeds of truth sometimes mature quickly, and faithful labor is followed by speedy and bountiful returns. Nevertheless, it is not always so, but for lack of the "rain of righteousness" seed lies buried long without germinating. Indeed, without that rain and other genial influences from above it may never germinate or mature. Hence the necessity of revivals, in which God's Spirit is poured out both to soften the hearts of men and to quicken the germs of truth. However we may theorize on the possibility and desirability of continuous revivals, it

* For many excellent suggestions on this and kindred topics see Caughey's Methodism in Earnest, Revival Miscellanies, and other works.

is evident that the period of their prevalence has not yet arrived in the history of the Church. Nor is it certain that when it shall arrive, it will not be characterized with more or less alternation of seasons and phases of growth corresponding to seed-time and harvest in the natural world. At present it is well known that revivals are not often enjoyed except in sequence of suitable preparation, whether of longer or shorter continuance. It is furthermore obvious that every species of well-directed pastoral labor should comprehend future as well as present designs. Indeed, from a definite aim both at present and at future results all forms of Church activity derive their chief importance. Without such an aim, supported by faith and prayer, much of our Sunday-school work, tract distribution, pastoral visiting, and even preaching would lose their evangelical significance and dwindle to mere ceremonies. If nothing more were contemplated, it might be considered a sufficient privilege to spend a life-time sowing the seed of the kingdom of heaven. But the "Lord of the harvest" has been pleased to appoint a still higher privilege to his laborers. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 5, 6.

Hence every sower should aim also to be a reaper. While he should scatter the seed of the kingdom with diligence, and earnestly pray for both the former and the latter rain upon it, he should also be anxious to thrust in the sickle and reap a harvest of righteousness whenever it may please God to give the increase.

"Hope deferred" may sometimes make "the heart sick," nevertheless it is his duty to "hope and be undismayed." "The word of God will not return unto him void, but will prosper in the thing whereunto it is sent." While as an ultimate result this is certain, yet the salvation of souls is periled by delay. So many are prone to content themselves with mere forms of worship, with being almost persuaded to be Christians, and with the various delusive forms of procrastination by which the actual service of God is postponed, that the effectual work of grace is hindered, and souls that have been brought to the very verge of the kingdom of heaven are kept in perpetual jeopardy. What motives, therefore, crowd upon a pastor to urge his hearers to instant decision, and to invoke the aid of the blessed Spirit of awakening to incline them to repentance! Unless these ends are reached souls for whom he has labored may perish in his sight. What a fatal error, therefore, is it for a pastor to be wanting in either faith or diligence in revival efforts as a means of securing the fruits which God designs to bestow as a result of faithful labor in his vineyard! But it is not always allotted to even the diligent husbandman to reap the harvest sown by his own hand. Thus pastors often enter upon the labors of faithful men who have gone before them, and they in turn may leave seed sown to be harvested by their successors. Yet if all are true to their proper responsibilities, whoever may gather "fruit unto eternal life," both "he that soweth and he that reapeth may rejoice together" in the ultimate fruition of their hope and toil. This theory of the

necessity of revivals is sustained by numerous facts in the history of the Church of God in different periods and countries. Very strikingly has it been illustrated in the history of Methodism. This fact is summarily and officially indicated in the following brief extract of one of the pastoral addresses of the British Wesleyan Conference, (1840):

"Some Churches regard revivals of religion as gracious singularities in their history; we regard them as essential to our existence. If a regular series of divine visitations, issuing in the conversion of sinners, be not vouchsafed to us, we must either change the spiritual constitution of our Discipline, or we shall pine away from the tribes of God's Israel."

Such views are fully entertained by the Methodists of America, as might be shown by numberless references to their current literature and official documents.

II. The second question, How may revivals be promoted? is almost tantamount to the inquiry: In what ways may ministers and Churches realize the promise of the Father in the baptism of the Holy Ghost as a gift of power to witness effectively for God and Christ to the hearts and consciences of men? There is obviously a human and a divine side to both forms of the question. Moreover, it is not sufficient to answer such questions by the summary declaration that prayer and obedience are the essential conditions of securing those great blessings. Instead of such merely categorical teaching, the inspired writers have recorded for the instruction of the Church the narrative of the Pentecostal revival, and of other actual agencies employed in the establishment of the Churches of their day. Since that period, facts both of a positive and

negative character have been accumulating in the history of the Church, which form a most valuable commentary upon the precepts and examples of Scripture. No detailed comparison is necessary to show that the Christian events of the last century and a half correspond more nearly to the revivals of the early Church and the missionary enterprises of the apostolic age than those of any of the intervening periods. Thus, the revival history of modern times has come to be a very important study for ministers of the gospel. From it they may learn that lapse of time does not diminish the power of truth or the influence of divine grace upon the hearts and lives of men. In like manner it may be seen that the effects resulting from genuine revivals of religion at different periods of time and in circumstances the most diverse, are strikingly similar. The study of revival history also throws light upon the means and measures best adapted to the promotion of the work of God among men.

Whoever would see these principles illustrated in the records of competent witnesses from different parts of the world and of different theological views, would do well to compare Jonathan Edwards's "Narrative of the surprising work of God in Northampton, Mass., 1735," also, his "Thoughts on the revival of religion in New England, 1740," with authentic histories of the revival which commenced about the same time on the other side of the Atlantic under the labors of Wesley and his coadjutors. Similar comparisons may be made and equally striking parallels drawn from the accounts of other revivals with which God has blessed the Church in greater or less degree from

that period to the present time. Collate for instance the accounts of revivals in the Methodist Churches of England, Ireland, and the United States during the century following 1740 with those in the Presbyterian Church of Scotland, in 1840, under the labors of M'Cheyne, Burns, Milne, and the Bonars. Again, compare the history of revival scenes and experiences in the evangelical Churches in America, in 1857 and subsequently, with that of the great revival in Ireland, in 1859. To bring the comparison to a still later day, let it embrace accounts of the recent work of God in Australia, South Africa, the Island of Ceylon, and India side by side with the revival records of American camp-meetings and other special meetings designed to promote religious awakenings and conversions for the current year, and it will be seen that the similarity of result in all essential particulars amounts to identity.

In proceeding to notice the prominent agencies that deserve to be recognized as means for the promotion of revivals, it is proper to say that they have not been employed with uniform degrees of prominence in the past, nor are they recommended as specific rules for future guidance; nevertheless, as the results of experience and in harmony with scriptural teaching, they deserve the thoughtful attention of ministers.

1. *Christian preparation.*—The message of John the Baptist, introductory to the Savior's advent, was, "Prepare ye the way of the Lord, make his paths straight." So in the experience of Churches there needs to be moral and spiritual preparation for the coming of the Lord and the descent of the Holy Ghost. The great

and ever-essential agency of this preparation is prayer, special, earnest, and united prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Special prayer for a revival may commence in a pastor's own closet. It may expand to embrace his family, afterward a few, and at length many in the Church. The Fulton-street prayer-meeting in New York, when originally appointed, was, during the first half hour, only attended by one man, but he found the Savior present, and without idly waiting or adjourning to a more convenient season, he redeemed the time in earnest supplication. Before the hour had expired a few others came in to join him, and from this small beginning commenced a wonderful and glorious work of grace. So, perhaps, in myriads of cases the original movers in great religious awakenings have been single individuals, the answer to whose fervent prayers have descended on others who have joined them in praying and working for the salvation of men. No Christian, therefore, whether layman or pastor, ever ought to despair of being instrumental in promoting a revival of religion so long as he has access to the throne of the heavenly grace. But pastors have at once greater advantages and greater responsibilities than others for the promotion of the work of the Lord by this instrumentality. They may employ preaching and official influence as a means of promoting prayer and effort for the salvation of men. Indeed, it is the obvious duty of every pastor who desires to promote a revival of true religion, to call upon his people to unite with him in fervent and continuous

prayer for the preparation of the Spirit, for fuller experiences of divine grace, and for all requisite qualifications to engage efficiently in the work of the Lord. Many well-meant efforts to promote revivals prove abortive for lack of suitable preparation. Hence, while the right spiritual condition of the Church should never be lost sight of, it should receive the particular attention of pastors in connection with special efforts for the salvation of sinners. In this view it is well to hold select meetings of believers to pray and consult together in reference to the spiritual wants of the Church, the removal of stumbling-blocks and the necessity of effort to rescue souls from sin and death. On such occasions let the commands and promises of God be faithfully exhibited, and let every one, old and young, male and female, be pledged not only to prayer but to immediate and united effort.

Prayer for the revival of God's work should also be accompanied with fasting, according to the Savior's precepts. Nor should it be vague and general, but concentrated upon special objects and individual souls. One* who has had much experience in revivals, makes the following suggestions as to concentrated and individual action in preparatory efforts for the awakening and conversion of sinners:

"Let the day preceding public services be observed by all the Church members as a season of special prayer, fasting, or abstinence, and a noon or afternoon meeting held for individual and united dedication to the work. All subsequent days during the continuance of the special services, we would have Christ's laborers devote one half hour at least, by rising earlier than they have been accustomed, to spend in special closet prayer, first

* Editor of "Guide to Holiness."

asking that their minds may be directed to some one person for whom they may pray during the day, as for their own soul, and whom they may visit and lead to the house of God, and, if possible, to the altar of prayer. We would suggest that some new subject of such efforts be singled out daily. We would also urge that this be done with each successive day, in the spirit of sacrifice, casting aside that enthusiastic doctrine, that we are not to do good unless we feel free to it, and knowing that we must not sacrifice to God that which costs nothing, remembering also that faith without works is dead."

The highest discretion and spiritual discernment will often be needed to determine when preparatory measures for the promotion of a revival should give place to other forms of effort. The best experience indeed indicates that they should never be wholly superseded. The idea of religious preparation is relative. Some in a Church may receive it sooner than others, and the same persons may acquire and receive it in higher and increasing degrees. Therefore, although not exclusively, let the work of renewed and increased preparation be kept up that the circle of revival influence may continue to widen and accumulate power.

2. *The outpouring of the Holy Spirit.* Since we live under the dispensation of the Spirit, it is not so much our duty to wait as to *believe* for his manifestations. But his divine manifestations must be experienced or there is no true revival of religion. From the very beginning, therefore, and all along, let emphatic prominence be given to the absolute necessity of divine aid to accompany and render effectual all the means employed for the promotion of God's work in its various forms. Thus may feeble humanity join with Omnipotence for the accomplishment of the divine

pleasure in the spiritual strengthening of the Church and the salvation of the ungodly. Thus, by divinely instituted means may the Church avail herself of the resources of infinite power for the overthrow of Satan's kingdom and the subduing of a revolted world to the sway of the Prince of Peace. But let her never expect success if she embark in this "warfare at her own charges," or relying on her own unaided strength or wisdom.

3. *Awakening preaching.* "How shall they hear without a preacher?" One important result of a quickened experience on the part of Church members is a better attendance upon the various means of grace. All legitimate efforts should be employed to increase the attendance of hearers upon the preaching of the word. While other agencies are sometimes successful for the awakening of souls, it is more usually with than without preaching, which is God's appointed means for that great end. But in order that preaching may answer effectively this specific object, it must be aimed at it. There must be neither vagueness nor unbelief in the preacher's mind. This is the point at which many pastors fail, and because they fail it is often necessary that evangelists, who make revival preaching a specialty, be called to their aid. With reference to this subject, however, no rule can be prescribed. In some cases a pastor's work is so laborious that he must have help in some form, and it is easier to secure it in his pulpit than in his pastoral administration. Besides, there are occasions when variety of manner and matter is needed to awaken greater interest in a congregation. Now whether

this help and variety is to be best secured by exchanges between pastors, or by the employment of persons specially engaged in the work of evangelization, is a question of secondary importance compared with the necessity of having preaching in all respects adapted to the circumstances or occasion of revival efforts. Our theory is, that while helpers, as above indicated, may often render most valuable aid, yet as a rule, ALL PASTORS SHOULD BE REVIVAL PREACHERS, prepared and accustomed to conduct special services of all appropriate kinds connected with the promotion of God's work in every form of its manifestation.

This theory has been contemplated in what we have written in a previous chapter, and elsewhere,* on the subject of preaching. It consequently requires no vindication here, although, did space allow, it might be corroborated by numerous references to the history of revivals and of those ministers whose labors have been greatly blessed in winning souls to Christ.

While in the whole course of his ministry a pastor should desire and endeavor to preach "the Gospel with the Holy Ghost sent down from heaven," 1 Peter i, 12; yet in revivals of religion, and in efforts to promote them, he is most of all likely to feel his need of divine aid, and if properly sustained by the prayers and faith of God's people, he may hope to experience it in a more than ordinary degree. When the Holy Spirit is poured out upon a community, not only are the consciences of the people more tender than usual, but the soul of a true pastor is fired with unwonted

* Vide Homiletics, chapters x and xvi.

energy, so that preaching is easy and delightful. But let him not on those accounts be neglectful of the special preparation which the circumstances require. Rather let him profit by those circumstances, and seek to derive from them an increase of power for his present and permanent work. If previously he has sowed the true seed of the kingdom and watered it with his prayers and tears, now is the time to thrust in his sickle and reap for the garner of the Lord. If in calmer scenes he has interested and instructed the people in Christian truth, now is the time to apply that truth more effectively to the conscience, and urge instantaneous and thorough obedience to its mandates. If he has before made known his commission as having had committed to him "the word of reconciliation," he should now as an embassador for Christ, as though God did beseech them by him, entreat them in Christ's stead, "be ye reconciled to God." By the use of the term awakening, as characteristic of the preaching adapted to promote revivals of religion, it is by no means intended to intimate that the doctrines of Christianity are to be omitted, least of all substituted by harangues, exhortations, or any species of sensational address. On the other hand, doctrinal truth is to be regarded as the great instrumentality of awakening souls to a just sense of their condition and danger, as well as to a perception of the remedy provided. Nevertheless, the dry and didactic forms which often swathe doctrinal sermons as in a winding-sheet, should be rejected, and every effort made to express scriptural doctrine with life, energy, and sympathy, as well as with faithfulness.

In discharging the duties of his vocation as a preacher, the faithful pastor should not content himself with public proclamations of the truth, but should seek opportunities for private and individual address. It is not by communities, or even by families, that men are saved. The great transaction of being reconciled to God is personal. "To his own master" each one "standeth or falleth." Hence, although the embassador of Christ may fitly deliver his message to assembled multitudes, yet in order to make sure of its proper reception, he should count it a joy to apply it individually and separately to a single soul whenever occasion may be secured, thus adapting himself "to all men, that he may by all means save some." But whether laboring in public or in private the faithful pastor must never allow his hearers to forget that the great problem at issue is their conversion and continued allegiance to God. He must consequently place before them with urgency and reiteration the unalterable conditions of salvation as prescribed by our Lord himself.

In doing his whole duty, and doing it faithfully, the pastor will at least deliver his own soul, and can hardly fail of success in saving them that hear him. But though success should not be apparent, let him not be discouraged, and particularly on the ground that he does not possess the peculiar talents of other men. God can use every species of talent for the promotion of his own glory, and each individual's responsibility is to use with diligence and entire devotion the very kind and degree of talent which God has bestowed upon him. While therefore God's ordi-

nance of preaching is thus diligently and faithfully employed, both ministers and members have still other work to do.

4. *Continuous Christian effort* must be the order of the day and the rule of Church life. Under this head various important duties may be enumerated without detailed explanations, such as

(1.) *Prayer* for sinners and penitents.

(2.) *Christian conversation* with friends, neighbors, and acquaintances, warning them faithfully and entreating them earnestly to "flee from the wrath to come" and "lay hold on eternal life."

(3.) *Judicious instruction* to those inquiring the way to Zion. This important duty falls specially within the range of pastoral responsibility. While, therefore, a pastor may avail himself of the aid of judicious Christian friends he should on no account allow seekers of religion to be disturbed or confused by the attentions of persons either incompetent or injudicious, however well meaning. It is better a thousand-fold that a penitent be left to the teachings of the Holy Spirit and the mercies of the Savior than to have his attention diverted from the burden of his soul when he is beginning to pray, by the officious exhortations of persons not competent to give instruction in such a crisis of one's life and destiny.*

(4.) *Fervent praise.* The Church should illustrate the duty of praise in her own earnest devotions. While many of her prayers may be fitly breathed in solemn song, the privilege of giving glory to God in the highest is the present heritage of his lowliest children.

*See "Bramwell's Rules for Prayer-Meetings," chapter x.

And never is the voice of praise more appropriate than when the glories of the Redeemer are exhibited and the blessings of the Divine Comforter imparted to waiting hearts.

The writer above quoted in reference to Christian preparation also says:

"Let some energetic, spirit-baptized men and women take charge of the service of song. Funeral dirges must not be sung when an army goes forth to battle. An inspiring hymn sung while the congregation is assembling aids in giving tone to the succeeding service, and furnishes its quota toward bringing out the people early. Let some spirit-fired man be appointed to gather around him those who throughout the series of services shall make it his business to start appropriate songs of Zion."

(5.) *The activity of young converts.* All young converts should be encouraged and habituated to bear witness in all appropriate ways for Jesus as their Savior from sin. They will thus learn to use and increase their moral power from the very beginning of their Christian career. "I believed, therefore have I spoken," said David. Jonathan Edwards said:

"There is no one thing that I know of, that God has made such a means of promoting his work among us as the news of others' conversion in the awakening of sinners, and engaging them earnestly to seek the same blessing, and in the quickening of saints."

Thousands of faithful ministers since the days of Edwards have witnessed similar results from a willing declaration, on the part of those who have received the divine blessing, of what he has done for their souls.

Not to dwell upon these and kindred duties so essential to the promotion of God's work in any community, a few remarks may be made on the dif-

ferent forms of Christian effort, which, in recent periods, have been found efficacious for the same object.

A. *Protracted Meetings.* During the last half century, this term has come to be applied to special, continuous services designed to promote revivals of religion. In their general design such services are not new, but are analogous to the holy convocations of the Jews, and to the daily religious services of the apostles during the scenes of the Pentecost. Yet it is not claimed that they were instituted in direct imitation of either of the analogies named. In point of fact, they sprang up as means to an end; a practical necessity growing out of a prevalent concern for the salvation of souls. In this respect they are like the apostolic assemblies, and also in the feature of being held whenever there is opportunity and a promise of good results, and not at fixed seasons like the Jewish festivals and the festivals of the ancient Christian Church.

The latter had in them an element of historic commemoration which may have had an intrinsic value for the times for which they were instituted, but they were not of apostolic origin nor in full harmony with apostolic teaching. The apostle Paul not only taught the abrogation of the Jewish times and seasons, but of the legal principle involved in them. (See Rom. xiv, 5; Gal. iv, 9–12; Col. ii, 16.) The design of this abrogation was to promote a higher spirituality than had been known in the former dispensation, and which should be superior to the observance of new moons and holy days, although preserving on the first day of the week—

the Lord's day—the sanctity of the Sabbath. But in subsequent periods, as that spirituality became marred and threatened with extinction, a necessity was felt for certain exterior observances that should favorably occupy the minds of those calling themselves Christians. Hence, besides the weekly observance of the Lord's day and the feasts of Wednesday and Friday, numerous annual festivals were established. Of these, that of Easter extended through fifteen days; that of Pentecost or Whitsuntide fifty days, and the Lent fast through forty days. Respecting the latter, Cassian, a disciple of Chrysostom, says:

"As long as the perfection of the primitive Church remained inviolable, there was no observation of Lent, but when men began to decline from the apostolical fervor of devotion and give themselves overmuch to worldly affairs, then the priests in general agreed to recall them from secular cares by a canonical indiction of fasting and setting aside a tenth of their time for God."

Chrysostom gives a similar view of the subject. In his fifty-second homily he says:

"Why do we fast these forty days? Many heretofore were used to come to the communion indevoutly and inconsiderately; therefore our forefathers, considering the mischief of such careless approaches, meeting together, appointed forty days for fasting and prayer and hearing of sermons and holy assemblies."

Augustine also says:

"Though fasting in general be prescribed in the New Testament, yet what days men ought to fast or not to fast is not defined by any precept of Christ or his apostles."

Hence he deduces the just conclusion that for the observance of Easter, Pentecost, and Lent there is

no command higher than that of councils and the custom of the Church. It is well known that the multiplication of days of religious observance, including the festivals of martyrs and canonized saints, continued to increase in the Greek and Roman Churches in proportion to their apostasy from the faith and practice of the original Church of Christ. On this account a strong reaction against such observances manifested itself in most Protestant Churches after the Reformation, though some of them retained Lenten services and the more important festivals. But even those Churches which most uncompromisingly rejected the post-apostolic observances, when they have become spiritually revived and thoroughly in earnest about eternal things, have, as it were, spontaneously allotted extra periods of time to religious services. Granting the propriety, and what is more, the moral necessity of doing this as a voluntary offering to God, it is a question of secondary importance whether the time thus devoted to God's special service be periodical or occasional, limited to a certain number of days at particular seasons of the year, or appointed and extended according to the indications of Providence from time to time. The latter view defines the idea of a protracted meeting, which, although it might concede that Lent, Easter, and Whitsuntide are very suitable periods for extra religious effort, would, nevertheless, claim that other periods of the year might be equally favorable. The essential character of the services in question is an earnest waiting upon God for the outpouring of the Holy Spirit, accompanied by a

diligent employment of preaching and other instrumentalities for the awakening and conversion of men. To whatever extent this character may be maintained in Lenten and other periodical services, it may be conceded that they would possess an advanage from their regular annual occurrence—an advantage lost in every Church which might, during a year, omit extra efforts for the cause of God. On the other hand, serious disadvantage would arise from the prevalence of an idea that the intervals between the Christian festivals are ill-adapted to religious activity, or in any sense to be given up to religious indifference. Whether, therefore, regular or occasional, special services adapted to the awakening of religious zeal and the judicious employment of extraordinary effort in the cause of God, are to be commended.

Some of the advantages which they contemplate may be thus stated:

1. They become to Christians an opportunity of united prayer for the help of God, and of combined action for the welfare of men.

2. They accustom Christians to the more active discharge of their personal and public duties, and thus increase the moral power of the Church.

3. They secure opportunities for the continued and pointed application of truth to the hearts of those who can be induced to hear.

4. They afford to persons desirous to escape from the power of sinful habits and associations the offered help and sympathy of persons who have experienced deliverance from a similar bondage of corruption,

and also the opportunity of concentrated continuous thought upon eternal objects.

5. They are in accordance with the supreme importance of the soul's interests, and with a just conception of the shortness of life and the nearness of eternity.

6. They have a tendency to remove out of the way of the unconverted various embarrassments which, in other circumstances, hinder their reception and practice of the truth.

7. They greatly facilitate decision for God and the practice of Christian duties by the influence of example, and what is best and most necessary of all, the prevailing aid of the Divine Spirit.

In order to realize these and other like advantages, special religious services of every kind should be so conducted that their moral and religious influence should not be spasmodic but permanent; not likely to terminate with the period of special effort, but to be transferred forward into the life of Christians and of the Church with ever-accumulating power.

B. *Camp-Meetings.* Camp-meetings originated providentially about the beginning of the present century, in Kentucky. They were wonderfully blessed as revival agencies from the first, and were soon found to be peculiarly adapted to meet the religious necessities of the great western frontier of the United States, then, for the first, becoming occupied with settlers. At that period, throughout the vast regions beyond the Alleghany Mountains, the population being sparse, and churches few and small, the only mode of convening large assemblies was to appoint a meeting in

some central locality, where the people could come from long distances and remain several days. Of course they had to come by private conveyances, and to bring with them conveniences for shelter and subsistence, while they should avail themselves of the quiet of some pleasant grove for their open-air meetings. Having left home and cares behind, Christian people found these gatherings favorable to mutual acquaintance and the mingling of religious sympathies, as well as to special efforts in behalf of the unconverted, who, from curiosity and other motives, came in great numbers. To multitudes, who for months or years had been secluded from the privileges of regular worship, these occasions afforded opportunities of hearing awakening and instructive sermons, of renewing their vows, or of commencing a religious life. Such experiences were what they most of all needed, and, having been secured, their possessors could return home prepared to exert a happy and permanent Christian influence in their several neighborhoods.

Camp-meetings were originally participated in by Presbyterians as freely as by Methodists. But in subsequent years they were chiefly continued by the latter. The revivals that followed those meetings in the West caused them to be adopted in older portions of the country. From Kentucky and Tennessee they were introduced into Virginia and other Atlantic States, and thenceforward became a recognized and powerful agency of evangelization in nearly every part of the American Union. When properly organized and conducted, camp-meetings combine all

the advantages of protracted meetings, and even intensify them by uninterrupted continuity throughout successive days. The following brief description of a meeting held in Virginia, in 1803, illustrates at once the character, objects, and results of camp-meetings, such as they were at first, and ever ought to be. It was written by Jesse Lee, of historic memory, who was present as a participant:

"Every discourse and every exhortation given during the meeting was attended by displays of the divine power. Almost every hour and every minute was employed in the worship of God. A little time was spent in seeking refreshment and in necessary repose, but each endeavored to improve his time to the best advantage, and seemed satisfied only with the hidden manna of God's love and the living streams of his grace. More than a hundred living witnesses for Jesus were raised up at this meeting."

Camp-meetings are obviously practicable only in Summer, and it used to be supposed that, following a dense settlement of the country and an adequate supply of churches, they would cease to be held. But events have proved them to be too important auxiliaries of evangelization to be dispensed with. Indeed, with the recent increase of Christian zeal for promoting the religious welfare of the masses of our growing population, by means of open-air meetings and all other available agencies, they have assumed a new importance, and prospects of permanence not known before. In many localities, choice grounds have been purchased, pleasantly fitted up, and secured in perpetuity for camp-meeting purposes. The design in such cases is to hold an annual assembly for religious worship and revival services. It is obvious, that, at the

present period of the history of camp-meetings, there is necessity for watchfulness against various evils that might mar their usefulness and future promise. On the one hand, they must not be allowed to degenerate into rustic picnics; nor, on the other, must they be suffered to interfere with the sanctity of the Sabbath, by encouraging travel on God's holy day, or the interruption of Sunday services in the churches of their vicinity. At the same time, they must be prosecuted in the spirit of sacrifice, of humble zeal, and of devout religious activity.

It may be assumed that every Methodist pastor will have an opportunity once a year to attend a camp-meeting, in company with considerable numbers of his people. This being the case, the pastor has the double responsibility of preparing his congregation to derive benefits from the meeting, and to confer benefit upon it. Both objects will be subserved, not only by his so explaining the objects as to induce a large and regular attendance, but also by his keeping up the full influence of organized Church activity on the ground. Without the latter there is danger that both the pastor and his Church members will lose their sense of responsibility, and become idlers instead of workers among the multitudes with whom they mingle. For lack of suitable organization, of "wheels within the wheel," many camp-meetings prove at least comparative failures, and for a similar reason many Churches fail to receive special benefit from attendance upon them. Various Church organizations, harmoniously blended in a grand scheme of evangelical effort, are what is needed, and what will conduce to

the highest good of all. Such sub-organizations obviously depend upon the several pastors in co-operation with the president of the meeting. They are needed alike for the general success of a camp-meeting as a means of throwing proper influences around young converts, and also for the purpose of carrying back revival influences into the several Churches represented. The best antidote to the possible evils of camp-meetings is found in the presence of judicious co-operation of pastors who feel themselves responsible to secure all possible spiritual benefit for the Churches and communities they represent. Hence pastors should not leave their proper fields of labor to attend remote camp-meetings as lookers-on, or in the possible expectation of being invited to preach to immense congregations. Rather they should go, and as a rule should limit their going, to meetings where they are wanted as workers, both out of the pulpit and in it, and where both they and their people can effectively co-operate for the great objects in view. A redundancy of ministerial help at any camp-meeting is to be deprecated rather than desired, and a pastor who can not or will not work at such a place had better be attending to his work or studies at home.

C. *Daily prayer-meetings.* Short daily meetings at noon, or sometimes at other hours, for prayer and exhortation, have, within a few years past, proved to be the means and occasions of great spiritual good. They are most practicable in cities, and are in most cities among the recognized agencies within the province of Young Men's Christian Associations. Never-

theless, pastors and other ministers should take an interest in them, both as a means of sharing in the spiritual advantages they secure, and as a means of exerting a wholesome influence on those who attend them. They are subject to the various suggestions heretofore made in reference to prayer-meetings and social worship.

III. The best means of husbanding the fruits of revivals. This subject is so identified with the main design of this whole volume that it will only require brief notice in this immediate connection. If nothing else were to be said, scriptural example should be noted as our safe and authoritative guide in reference to it. From the sacred record we learn that our Savior organized his disciples into a Church, to which he specially confided his commands and instructions. Following in his steps, the apostles organized Churches wherever they went preaching the gospel. In harmony with these examples, all valid experience, from that day to this, prescribes a spiritual Church as the proper home of truly awakened and converted souls. In an important sense all persons recently renewed by divine grace are lambs of Christ's spiritual flock. As such they need to be gathered within the fold, and nourished and fed with spiritual food. In other words, persons who are the spiritual fruits of revival efforts need,

1. To be sheltered and protected from worldly influences by being enrolled as members of the Christian Church.

2. They need to be carefully instructed in Christian truth and duty.

3. They need, under suitable guidance, to be encouraged and accustomed to Christian activity, both in their personal, domestic, and public relations. These several objects fall within the sphere of pastoral effort, and when they receive their full measure of attention the fruits of revivals may be expected to become both permanent and self-multiplying. It is to be feared that this branch of ministerial duty has been too much overlooked, and that consequently many persons who have been actually converted have not only been lost to the Church, but have suffered in their own highest interests, either by leading lives of spiritual feebleness, or lapsing into indifference and spiritual death. If in the day of eternity it should prove that such cases were indeed many, how serious would be the account of all pastors and others whose lack of faithfulness in duty contributed in any degree to so sad a result! It is obvious that the full discharge of these duties can only be accomplished after the persons in question have connected themselves with the Church as its members. Hence it is clearly the duty of pastors to set before young converts the motives for identifying themselves with the Christian Church. In doing this they should rise above sectarian motives, and, inasmuch as the Christian Church of the present day has various branches, they should encourage an intelligent choice in favor of that particular branch which seems to the individual most in harmony with his views of truth, privilege, and duty. If, in acting upon this principle or otherwise, some withdraw from the watch-care of a pastor to whom they had formerly sustained relations, his work is

ended so far as they are concerned, and his energies are thenceforth to be devoted to those who are properly under his pastoral supervision.

4. Young Christians need Church sympathy. Pastors should therefore see that all who come and can be retained within their influence are duly surrounded and strengthened by congenial and advantageous associations.

These and kindred objects devolve tireless efforts, as well as grave responsibilities, on pastors. But, as every true pastor will love work rather than ease, he will only ask for an opportunity and a system of work well adapted to the ends in view. At this point a question of great practical importance is encountered. Does the system explained and advocated in these pages contain or lack the elements of a high degree of pastoral success? The latter has often been asserted, even by those who have professed great admiration for Methodism as an evangelical power. One of the ablest critics of "Wesley and Methodism"* has characterized the latter as "A SCHEME OF EVANGELICAL AGGRESSION" that "has proved itself hitherto the most efficiently expansive Christian institute which modern times have seen." The same author justly attributes its "unexampled success" to its "UNITY OF INTENTION" and to its "STEADY PURSUIT OF A GREAT PRINCIPLE." He also concedes that "as a Church system it has the great and commanding merit of embodying the evangelic impulse as its one law and reason."† Nevertheless, the same author, while admitting that the itinerancy of Methodism is

* Isaac Taylor. † Pp. 201 and 202.

a very important agency of its power of evangelic aggression, confidently asserts that it can not furnish pastors. A portion of his language is this: "It is not within the range of possibility that Christian eminence of this species [the pastoral] can be nurtured or can find its field of exercise under the stern and ungenial conditions of an itinerant ministry."* He even speaks of Wesleyanism as "destitute of pastors," although, being vigorously worked, it may "find an equivalent among its other provisions."

The proper reply to such assertions is that the author knew not whereof he affirmed. At least he very imperfectly comprehended many topics concerning which he wrote with the most self-satisfied dogmatism. Of the English Methodism of his own day he had only the most narrow and distorted conceptions, while of American Methodism he was wholly ignorant. If he had charged that both in England and America many ministers connected with this recognized scheme of evangelic aggression had failed to appreciate the full importance of the pastoral work, and that some of them had accepted the opinions of opponents of their system to the effect that thorough pastoral work can not be done by itinerant ministers, his statements could not have been denied. Nor can it be denied that to whatever extent such views have been accepted the Church has suffered, and ministers have formed habits prejudicial to their own largest success. But the imperfect comprehension or the incomplete employment of a system does not necessarily prove any defectiveness of the system itself.

* Page 124.

Indeed, it is easy to show to any unprejudiced mind that the system of itinerancy, as now developed and improved by experience, is as free from essential difficulties in reference to an efficient pastorate as any other practicable system of ministerial supply.

The great thing needed is for ministers to understand thoroughly and improve diligently the opportunities secured by the system as we have it. In doing so, pastors will strive to maintain a just balance between active and judicious revival measures and that diligent oversight and faithful instruction by which the good results of revivals are made a permanent blessing both to their subjects and to the Church. Such efforts will doubtless continue to prove what the experience of Methodist and other evangelical Churches has often demonstrated, namely, that genuine revivals of religion depend on no human instrumentality more than on that thorough organization and general Christian activity which are impossible without efficient pastoral administration, while to the latter agency, inclusive of instructive preaching, we must ever look for the most abiding fruits of revivals.

CHAPTER XVI.

PASTORAL VISITING.

CHRISTIANITY is an eminently social religion. Exclusiveness and non-intercourse are out of harmony with its precepts of love and kindness. But the sociality it enjoins is not to be cultivated merely for the sake of mutual enjoyment. It is also to be consecrated to the promotion of the highest religious advantage. This is true in all the relations mutually sustained by Christians toward each other. It is especially true as between a pastor and his people. Indeed, the principle of Christian sociality was designed and consecrated from the beginning to be an important agency of ministerial influence.

In theory the duty of a pastor to visit "from house to house" is universally recognized, but in practice it is often neglected or unsatisfactorily discharged. Hence, it may be justly inferred that the subject is not free from difficulties. Some of the difficulties with which it is invested may be found in unreasonable demands on the part of the people, and some in the great labor and tax of time involved in the appropriate discharge of the duty, but still more in the lack of skill or perseverance on the part of many on whom

the duty devolves. It may not be possible to divest the subject of all its difficulties, but it is certainly desirable to throw upon it all available light as a means of enabling young pastors to form just views of the nature and importance of the duty under consideration, and right habits in reference to its discharge. Pastoral visiting, as a general ministerial duty, involves several elementary topics which deserve to be considered separately and in order.

I. The objects to be attained.

II. Scriptural proofs and illustrations of the duty.

III. The best modes for accomplishing it.

IV. Motives for its faithful discharge.

I. The proper objects of pastoral visiting. It is too common for both minister and people to take narrow and somewhat selfish views of this subject. The pleasures of good society are mutually attractive, and the gratifications to be secured in merely social visits lead the people to claim and ministers to concede to them amounts of time quite incompatible with the discharge of sterner obligations. Within just limits there is no occasion for either party to deny themselves the mutual pleasures of friendly and frequent association. A Christianity that does not diffuse a wholesome charm over society and make its possessors mutually attractive to each other, must be radically defective at some point. A minister of the gospel, however, must not content himself merely to please when it is possible for him to profit those with whom he associates. The act of pleasing may be in itself appropriate and a natural outflow of Christian courtesy, but it only assumes moral value when it attains moral

or spiritual results. The apostle Paul indicated at once the duty and its object in these words: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." Rom. xv, 1, 2. Christian usefulness may, therefore, be affirmed to be the grand and all-comprehensive object of pastoral intercourse with every class of people. In this view even a small degree of probable usefulness would justify an earnest endeavor to benefit a fellow-being; nevertheless, only the higher degrees of moral and religious necessity make strong claims upon a minister's time and talents. "They that are whole need not a physician, but they that are sick," said the Lord Jesus. These words, so obviously true in reference to the physical nature, were nevertheless spoken to illustrate the spiritual wants of man. But they culminate in significance when the maladies of body and soul are both combined in one person, as they often are. Indeed, it was because this world was filled with the diseases and the woes consequent upon sin that the manifestation of a Savior was necessary, and it is because the mission of mercy on which Christ came into the world is not yet accomplished, that his servants are called to imitate their divine Master in his human mission of going about doing good. Comprehended in the one idea of Christian usefulness are numerous elementary and subsidiary objects which must receive attention in detail from faithful pastors. The more important of them may be indicated under the following classification:

1. *With reference to the people.* Pastoral visiting

among the families and members of a Church and congregation is necessary in order to the attainment of the following results: 1. A personal acquaintance with individuals as a means of religious access to them, without which a high degree of influence is impossible. 2. Opportunities of religious persuasion as addressed privately to the unawakened and unbelieving. 3. Occasions of counsel to the inquiring, the penitent, and the tempted. 4. Occasions of encouragement to the young, the weak, and the halting, in the divine life. 5. Of edification to sincere believers. 6. Of relief to the poor and the suffering. 7. Of consolation to the afflicted. 8. Of instruction and spiritual succor to the sick and dying. If it be alleged that some of these objects can be attained through pulpit ministrations, it may be replied that some of them can not, while of those which can it may be affirmed that they can be more surely and more perfectly attained by the personal influence of a pastor superadded to whatever he can effect from the pulpit. Indeed, in the line of hopeful effort for immortal souls, it is impossible to do too much. We must not only sow beside all waters, but endeavor to reap by all means. But in addition to direct usefulness to others, pastoral visiting properly performed promises important results.

2. *With reference to the pastor himself.* Some of those results are, essential qualifications for his work, difficult if not impossible to be otherwise acquired, such as: 1. A practical knowledge of human nature in its religious and irreligious aspects. 2. A particular knowledge of the condition and moral necessities of his own people, and consequently, of the subjects and modes of address by which he may do them the

greatest good. 3. Sympathy with the trials, the difficulties, and the afflictions of those to whom he ministers. 4. The capacity of testifying, from personal observation, of the adaptation of the gospel to relieve the moral woes of mankind and to inspire the saddest hearts with immortal hope. So closely are these results connected with the practical and progressive development of ministerial character that he who neglects them can never reasonably hope to be worthy of his high vocation as an under-shepherd of the flock of God. Theoretic or book knowledge of humanity is little worth in comparison with that which comes from actual contact with men in their homes and their daily life. Hence, no amount of study in schools or in private, no completeness of Church organization, and no extent of co-operation from the laity, can excuse a pastor who desires to be thoroughly furnished for his work, and to accomplish it faithfully, from personal interviews with those to whom he would offer the gospel as the means of their present and eternal salvation. One grand reason doubtless why men and not angels were commissioned to preach the gospel and feed the flock of God was, that human sympathies might be enlisted in behalf of human guilt and sorrow. He, therefore, who from indolence, from misconception of duty, or from any other cause, fails to bring himself into free Christian communication with his fellow-beings, can at least be but a theorizer instead of "a workman that needeth not to be ashamed."

Experiment will soon prove to any one that private converse with an individual is the best, if not the only effectual means of comprehending his habits of

thought and peculiarities of character, and consequently of becoming able to give him just the kind of instruction or advice that he needs. By that means it may be determined what particular difficulties or objections most beset him, or by what particular excuses he may be accustomed to soothe his conscience, some of which, perhaps, could not have been conjectured. Men's temptations and trials are often as different as their countenances or their circumstances in life. The more, therefore, the pastor accustoms himself to confer familiarly with persons representing different phases of character, the more clearly he will be able to understand the task before him, and to adapt truth to the varied necessities of a congregation. Besides, it is well for ministers, in a modest way, to ascertain, as nearly as they can, to what extent their teaching on important points has been understood and practiced. They may often be surprised to find that much of what has been listened to with apparent attention, has been but imperfectly comprehended, and still less perfectly applied in practical life. While, therefore, no one can hope to be a profitable instructor in matters of the highest human concern who has not had, or does not have, much intercourse with his fellow-men, it is well for a pastor to remember that the intercourse he ought to maintain with his people should not be limited to speaking to them on religious subjects. He should question them discreetly, and encourage them to speak freely to him. One part of his duty in this kind of intercourse is to listen patiently, not indeed to detraction or undue criticism of others, but to those various

concerns, especially of the poor and afflicted, in which they require sympathy. People who find a pastor taking a friendly interest even in their temporal welfare are more ready to speak to him and listen to him on religious subjects. Thus, both in private and in public, he may hope to do them the greater good. Not content with abstract reasoning on the subject, let us consider—

II. Scriptural proofs and illustrations of the duty of pastoral visiting.

Writers upon these subjects seem to have almost universally overlooked what is in reality the most authoritative and instructive of all proofs of the duty under consideration; viz.:

1. *The example of Christ.* The gospel narratives prove that a large proportion of the Savior's ministrations when upon earth were addressed to individuals, either singly or in small groups. To guide the reader in duly impressing his mind with this fact, the following classification is made of incidents in the life of Christ which are at least analogous to the work of pastors, and by which the Lord Jesus certainly illustrated his own character as the good Shepherd, in reference to which he said, "I know my sheep, and am known of mine."

(1.) Christ called his disciples individually.

John i, 37–52; Matt. ix, 9; Mark iii, 13.

(2.) Christ held conversations with individuals.

E. g., With Nicodemus. John iii, 1–9. The Samaritan woman. Matt. iv, 12; John iv, 1–42.
The nobleman, whose son was sick. John iv, 47–50. The centurion. Matt. viii, 5–10.

The widow, whose son was dead. Luke vii, 11. A scribe. Matt. viii, 19, 20.
The Syro-Phenician woman. Matt. xv, 21–28; Mark vii, 24–30. The adulteress. John viii, 2–11.
Parents of the lunatic. Matt. xvii, 14–21. A lawyer. Luke x, 25–27.
The rich young ruler. Matt. xix, 16–22.

(3.) Christ's miracles of healing were generally wrought in connection with personal interviews with the sufferers.

Witness the case of the leper. Matt. viii, 2–4. The possessed and the sick. Matt. viii, 14–17. The blind man. Matt. viii, 22.
The impotent man. John v, 5–9. The man with a withered hand. Matt. xii, 9–14.
The multitudes cured. Matt. xii, 15–21. The two blind men. Matt. xx, 29–34.

(4.) Christ conversed with various classes of people.

E. g., The disciples of John the Baptist. Matt. xi, 2–6. The Pharisees and the Herodians. Matt. xxii, 15–22. The Sadducees. Matt. xxii, 23–33. The Pharisees. Matt. xii, 2–8; Matt. xix, 3–9.

(5.) Some of Christ's most important instructions were given to his disciples in private conversations.

Witness the transfiguration of the last passover. Matt. xxvi, 20–35; Matt. xvii, 1–13.
Also many other occasions. Matt. iv, 19–22; v, 13; vi, 9–15; vii, 7–11; xviii, 1–35.

(6.) Christ visited the people at their own houses.

Instances: The wedding feast of Cana. John ii, 1, 2.
The house of Simon Peter. Matt. viii, 14; Luke iv, 38–41.
The house of Levi the publican. Luke v, 29.
The house of Zaccheus. Luke xix, 29.
The houses of Pharisees. Luke vii, 36–50; Luke xiv, 1–24.
The house of Mary and Martha. Luke x, 38–42; also, John xi, 1–16.
The house of Simon the leper. Matt. xxvi, 6.

It seems just to infer that while these numerous incidents were embalmed in the sacred record, many more of a similar character occurred that answered important ends, although they may have been less adapted to the instruction of mankind. A review of Christ's ministry as portrayed in the history of the four evangelists, shows that it was harmoniously proportioned between public and private teaching, between addresses to multitudes and conversations with individuals.

In the latter respect it fully illustrated the course enjoined upon his disciples, who in connection with the command "go, preach, saying the kingdom of heaven is at hand," were also further instructed in these words, "When ye come into a house, salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return unto you; and whosoever shall not hear your words, when ye depart out of that house or city, shake off the dust of your feet." Matt. x, 6. The obvious lesson of this command to the disciples is that ministers are not to content themselves with public addresses, but are to seek out the people in their homes as a resort of greater promise with reference to their words being heard and heeded.

2. *The practice of the apostles.* The whole company of the disciples following the scenes of the Pentecost seem to have comprehended the will of their ascended Lord in reference to Christian visiting and to have illustrated it to the extent of their ability. The following record, referring to Peter and the other apostles is believed to be descriptive of their whole course

of proceedings. "Daily in the temple, and in every house they ceased not to teach and preach Jesus Christ." Acts v, 42. Paul, on entering the apostolate, learned the same lesson and practiced it with equal zeal. Witness his statement to the Ephesian elders, "You know from the first day that I came into Asia, after what manner I have been with you at all seasons . . . and have taught you publicly and from house to house." "Therefore, watch and remember that by the space of three years I ceased not to warn every one, night and day, with tears." Acts xx, 18, 20, 31.

The apostle Paul unquestionably intended to teach the same duty of private pastoral labor when in his solemn charge to Timothy he adds to the primary injunction, "preach the word," "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv, 2.

3. *The indirect teaching of the Scriptures.* While various quotations might be adduced for the indirect illustration of the subject under consideration, it may be sufficient to indicate the instances of God's reproofs of the unfaithful shepherds of Israel, recorded in the prophecy of Ezekiel.

The prophetic figure of shepherds seeking the sheep that are lost by wandering or being driven away, and also of healing the sick and binding up the broken, strikingly sets forth the pastor's duty toward wanderers from the fold and those who are spiritually diseased or broken, while the woes with which God avenges his neglected flock are fearfully admonitory.

III. The best modes of accomplishing the work and objects of pastoral visitation.

1. Preparation. Beyond doubt the first element of success in this branch of ministerial duty, consists in a suitable preparation on the part of a pastor himself. No one will accomplish much good in pastoral visiting who considers it a drudgery, or cherishes an idea that it is a task beneath his dignity. The first branch of needed preparation, therefore, is intellectual, by which the pastor's mind becomes impressed with the true nature and essential dignity of the work as set forth above, while in the second place his heart should become correspondingly imbued with anxious desires for its faithful accomplishment in such a manner as to redound to the divine glory.

If a pastor goes forth in a careless or indifferent frame of mind, chiefly intent on recreation, what wonder if he accomplishes no spiritual result! On the other hand, if he goes with a heart intent on doing the Master's will, and with a predominant desire to win souls, it will be wonderful indeed if he wholly fails.

Meditation and prayer are also important elements of the required preparation. The motto "Go from your knees to the pulpit," supposed to be familiar to ministers who aim to preach not themselves, but Christ Jesus the Lord, is equally applicable to this duty. The pastor who goes from his closet to the houses and workshops of his people will carry with him a holy atmosphere, and exert a saving influence upon those to whom he may speak.

It is moreover to be expected that, in this as in other departments of usefulness, practice will conduce to improvement. Hence the pastor should hope by means of continued effort, observation, and reflection to con-

tinually increase his capacity for winning and impressive Christian conversation.

2. Systematic attention to the duty. Occasional or fitful efforts may accomplish something, but comprehensively planned measures perseveringly sustained are necessary to any great success. A proper system of pastoral visiting involves points already suggested in other connections, such as:

(1.) A due allotment of time.

(2.) A proper districting of the field.

To these may be added, in some cases:

(3.) Special appointments with certain families.

By this arrangement time is saved to both parties and the convenience of all greatly promoted. A pastor often loses an afternoon by not finding at home the families he had expected to visit, a circumstance which the families may regret as much as he. A pastor of wisdom and experience said:

"When I was pastor of the Church in F., and also in P., I often announced from the desk on the Sabbath that I should visit such and such families on Tuesday, and others on Wednesday, on Thursday, and so on from Sabbath to Sabbath; and I found it preferable to any other method I could adopt. Generally they would make their arrangements to be at home; whereas when I called without giving notice, some members of almost every family would be absent, and, of course, lose the visit. Were I to return to the pastoral care, I think I should make my appointments publicly, and for another reason besides the one just offered. If you were to spend half your time in going from house to house, without saying any thing about it, it would take you so long to visit all that many would think you very remiss in this branch of pastoral duty. But when, from week to week, you publicly set apart several days, or half days, for visiting, and name the families to be called on, it teaches those who are most apt to complain of neglect two things: That you

do spend a great deal more time than they had supposed, and that it takes much longer to get round." *

It may be added that it is easier to make a pastoral visit what it ought to be when such a visit is expected than when an unexpected call finds no one prepared to receive it, and, perhaps, many greatly mortified at the circumstances in which they are found. Hence, due distinction should be made between pastoral visits and mere calls, which ought, by no means, to be omitted. Sometimes, the latter are all that a minister's time will allow, and sometimes all that the circumstances will admit. Nevertheless, a brief call may prepare the way for a visit, and if used to the best advantage may not seldom accomplish important results in itself. Still, no pastor should be content without securing, from time to time, opportunities for thorough religious conversation with the various members of his Church and congregation, whether parents, children, or servants, young or old, rich or poor. Such conversation is usually most profitable when individuals can be isolated, rather than spoken to in each other's presence. A proper pastoral visit should be closed with prayer suited to the conditions of the several members of the family, and any other persons present. Even in making calls prayer will often be appropriate, but so solemn an exercise should not be conducted with undue haste or in a bustling, business-like manner. Pastors should guard against the temptation of compromising between calls and visits, or of making the former answer instead of the latter, and yet they

* Dr. Humphrey's Letters to a Son in the Ministry.

should never yield to the importunity of unthinking people who claim large portions of their time as essential to satisfactory visits. It is sinful to waste time even in a good work, and pertinent explanations will readily convince well-intentioned persons of the propriety of ministers spending "no more time in any place than is strictly necessary." While the above is a fitting motto for all pastors, it should not be construed so as to countenance the petty ambition of making, and possibly reporting, a great number of pastoral calls or visits in a given time. So important a work deserves to be well and conscientiously done whatever form of doing it may be dictated by circumstances. At this point, a pastor should cultivate a keen sense of propriety, and not only acquire the art of adapting the length and form of his visits to circumstances, but also of making the most unlooked-for circumstances contribute, in some way, to the objects he has in view.

(4.) Special attentions to the sick, the afflicted, and the needy.

Christianity fully recognizes the connection subsisting between the souls and bodies of men. For the latter, therefore, it has blessings, reliefs, and consolations. It even rises to the design of making bodily suffering tributary to the spiritual profit of the sufferer. This was indicated not only in the multiplied examples in which our Savior mingled healing with religious teaching, but also in his precepts to his disciples, upon whom, from the first, he enjoined attention to the sick.* In one of his most impressive

* Vide Matt. x, 8; Luke ix, 2; x, 9.

discourses, his portraiture of the final judgment,* our blessed Lord seems actually to assume the sicknesses and sorrows of humanity as his own, and to encourage his followers who visit the sick as doing acts of kindness which, at the last day, he will accredit as done to himself. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." So long as miraculous endowments were retained in the Church the healing of the sick was the favorite mode of their exercise. When miracles had ceased, or were about to cease, the pastoral duty of visiting and praying for the sick was elevated into special prominence by an apostolic command which enjoined upon the people the duty of sending for their ministers, and upon the elders the duty of praying and administering for the healing of their bodies, but with a chief reference to the forgiveness of their sins.† The glaring perversion of the passage last referred to by which Romanists strive to make it countenance the pretended sacrament of extreme unction, has caused its language to be less regarded than it ought to be, and its real significance to be overlooked by many. A true interpretation enables us to understand that the anointing with oil, so far from being a ceremony designed to benefit the soul of the dying, was a sanitary measure common in Palestine for the relief and restoration of the body, and, consequently, representative of physical treatment generally. The fact that this anointing was to be in the name of the Lord, so far from being talismanic or of the nature of a charm, it was simply

*Matt. xxv, 31–46. †James v, 14,15.

to be put on the level of other Christian duties, in accordance with the precept of Paul, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. iii, 17. In the command of James, therefore, we have the two elements of, first, physical treatment, and, second, the prayer of faith prescribed in behalf of the sick, both distinct from miraculous interposition—on which Christians might have been too prone to rely—and both designed to remain in the Church with a special bearing upon the spiritual interests of those in danger of death, namely, the forgiveness of their sins.

Recognizing, therefore, the special sympathy to which the sick and afflicted are entitled, the pastor, in addition to his general list of members and families that ought to be visited in turn, should keep another list of those requiring special and frequent attention by reason of sickness or calamity. Persons in health will not object to delays in visits due them if caused by occupation with the sick or suffering, for whom it is often "now or never," that the pastor must act. In a merely religious point of view, the treatment of the sick does not differ materially from that of the well. Whatever is different consists, chiefly, in adaptation to the changed circumstances. Whoever would lead dying men to the Savior, and aid them to prepare, effectually, for a change of worlds, whether he finds them in health or sickness, should possess and cultivate the following traits of character:

1. Clear discernment in determining the character and moral states of those with whom he may visit on sick-beds.

2. The power of eliciting frank expressions of their feelings, fears, and hopes.

3. A tenderness and persuasiveness of manner which will inspire confidence and attachment.

4. A capacity to remove from their minds any delusions they may be cherishing, and to portray, in brief, but clear and impressive utterances, the essential truths they need to understand and feel.

5. A felicitous manner of presenting encouragements to the tempted, hope to the despairing, and consolation to the desponding. Pain, grief, and apprehension assume manifold aspects. Their primary influence usually is to soften the heart and alarm the fears of the sufferer. But they often become so absorbing and controlling, as to render it difficult to govern thought and contemplate fixedly the great object of the sinner's hope. Hence, prompt and frequent attention to the sick, on the part of pastors, is better than protracted calls. For many reasons, brevity should be the rule of visits to the sick, unless in very peculiar circumstances. In all circumstances, quick observation and thoughtful consideration of the condition of patients and the families in which they are found need to be exercised.

Pastors may count themselves happy when their efforts are aided, and not thwarted, by the friends, attendants, and even physicians of the sick. While among the former there is often an entire lack of sympathy with the pastor's objects, the latter frequently carry professional jealousy or personal opposition to an embarrassing extreme. Regarding all ideas of death, or even of danger, unfriendly to a

patient's recovery, they sometimes interdict interviews which they think will have any tendency to excite alarm. Owing to the false hopes encouraged by their physicians, how many poor souls have been overtaken by death before they were allowed to know they were in serious danger! While it would be unwise, and even wrong, for ministers to excite undue alarms in the mind of a patient, they certainly must be faithful; and as the interests they represent are of greater importance than even the life of the body, they are entitled, in a wise and considerate manner, to claim their proper rights and position by the bedside of their afflicted members. When sent for by others they can be equally faithful, according to the opportunities afforded them, although less free to claim the prerogatives of a recognized pastor. Whatever obstacles or oppositions may arise will usually yield to discreet and earnest Christian address where there is obviously a single motive to benefit the sufferer. In such cases all apprehensions of injury to patients from pastoral visits will usually be dispelled, as it will be found that nothing is more conducive to the restoration of health than that consciousness of the divine favor and of a preparation to die which it is the object of a Christian minister to secure. But, where even discreet and earnest efforts fail to accomplish the desired object in behalf of the sick and the suffering, he who puts them forth will have the satisfaction of having discharged his responsibility in the attempt to fulfill his sacred mission.

But, while ministers should endeavor to discharge their whole personal duty in the matter of visiting

the sick, they should not think of monopolizing that duty so as to render it unnecessary for their lay helpers to participate in it. On the contrary, they should enlist the active co-operation of their people by taking different persons in their company from time to time, and also by imitating the example of Mr. Wesley* in preaching upon the subject, and endeavoring to awaken in all a desire to do good unto all men as they have opportunity.

The needy.

Often in a pastor's visits to the sick and the poor he will become acquainted with circumstances of suffering which imperatively demand relief. While every pastor ought to be charitable, and to esteem it a privilege to give to the poor to the extent of his ability, yet no one can be expected to be able personally to relieve all the physical necessities of a congregation or a community. But, even if he could, it would be wrong for him to monopolize a duty which the great Head of the Church has devolved upon all its members in their proper measure. It is essentially important, therefore, that every pastor should co-operate with his congregation in raising funds for this object, and that

*See Wesley's Sermon CIII, on visiting the sick, Works, Vol. II, p. 329. The sermon, besides explaining and enforcing the duty, contains an excellent manual of directions for its discharge. Mr. Wesley, at the age of seventy-one, was personally active in the discharge of the duties he enjoined upon others. In January, 1774, after having been detained some days in London by a surgical operation, he made this record in his journal:

"*Tues.* 12.—I began at the east end of the town to visit the society from house to house. I know no branch of the pastoral office which is of greater importance than this. But it is so grievous to flesh and blood that I can prevail on few even of our preachers to undertake it."

he have arrangements with the proper officers of his Church by which he can draw at discretion upon the funds provided or secure their immediate co-operation in affording the needed assistance. In cities, and, indeed, wherever necessity requires, thorough and systematic arrangements should be made for relieving the wants of the afflicted.

Important as these duties are conceded to be, some ministers are greatly embarrassed and sometimes hindered in their discharge by feelings of diffidence. Diffidence in a young man, so far from being a misfortune, may actually add a charm to his manner which the naturally forward can never acquire. Hence, whatever embarrassments arise from that cause may therefore be expected to yield to determination and practice. If, moreover, a feeling of natural diffidence leads the young pastor to study carefully the best modes of interesting people of various classes and characters in sacred things, and also to form habits of system and persevering effort, he will be far more likely to succeed than one who enters upon the work with too much self-confidence and too little appreciation of its real difficulties. To be able to offer the gospel effectively to individuals and families at their own homes and places of resort, is a great and happy art, and one not to be acquired without both consideration and effort. Mere talkativeness, so far from answering the desired end, sometimes defeats it. A pastor who wishes to be heard himself must be capable of listening patiently to others, as well as of educing expression from those to whom he would speak. Discrimination in religious address is essential to moral

influence, and the power of leading others out in frank and honest utterances is essential to its successful exercise.

The external difficulties which embarrass pastoral visiting differ greatly with circumstances. In some places the population is greatly scattered. In other places great numbers of persons are inaccessible at convenient hours on account of their occupations; while not seldom, prevailing immorality and indifference to religion is worst of all. But as it is the business of a pastor to overcome moral obstacles of every kind, their existence in any unusual form should only nerve him to greater effort, and inspire in him a more confiding trust in God for needed help.

IV. Motives for faithfulness in pastoral visiting.

1. It is essential to full proof of the power and influence of the Christian ministry.

2. Faithfulness in pastoral visiting tends to increase a minister's congregations. "A house-going minister makes a church-going people."

3. Pastoral visiting enlarges a pastor's personal influence, and creates a bond of sympathy between him and the community to which he ministers.

4. It is the essential complement of faithful preaching. To accomplish an apostolic ministry, we must teach "publicly AND from house to house."

5. Pastoral visiting properly performed conduces to the promotion, the continuance, and the success of revivals of religion.

To do the work of pastoral visiting as described in this chapter, requires labor indeed, but it is a labor of love, and one that brings the Christian minister more

closely into sympathy with his divine Master than any other. Say not that it will exhaust his time and strength, so as to unfit him for preaching eloquently. As heretofore suggested, it is one of the best methods of preparation for preaching—that which touching the preacher's own heart enables him to touch the hearts of others. Besides, it is by such, and only by such, faithful diligence that a pastor may attain the highest phase of ministerial influence, that in which he will be recognized as the spiritual father of his people.

CHAPTER XVII.

THE PASTOR IN SOCIETY.

IT is of design that the present subject is treated distinctly from that of the preceding chapter. While visiting from house to house with definite religious objects in view is a primary and continual duty of a Christian pastor, it is not his only duty. He should recognize himself and be recognized by others as a member of society. In this relation society has claims upon him. By discharging those claims in a proper manner he may not only win respect but influence, and thus contribute directly to the highest objects of his ministry.

In Macaulay's History of England the reader may find a painful exhibit of the extreme degradation to which the country clergy of the Church of England were reduced only about two centuries ago. The graphic sketches of the historian* show clearly the contempt into which religion was brought through the

* "The clergy were regarded as, on the whole, a plebeian class; and indeed, for one who made the figure of a gentleman, ten were mere menial servants." The coarse and ignorant squire, who thought it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and ten pounds a year, and might not only perform his own professional functions, might not only be the most patient of butts and of listeners, might not only be always ready in

ignorance and social ostracism of those who even nominally bore the sacred office. They also show how imperfectly the Reformation had done its work in England a century and a half subsequent to the days of Luther; nevertheless, by the contrast they draw to the present position of the Protestant clergy in England and America, they strikingly illustrate what has since been accomplished by an increase of knowledge and piety in elevating ministers as a class to a position from which they can exert a proper influence.

Indeed, at the very period to which reference is made, examples were not wanting of clergymen who overcame the disabilities to which the majority of their brethren were subject. Macaulay himself says:

"Assuredly there was at that time no lack in the English Church of ministers distinguished by abilities and learning. But it is to be observed that these ministers were not scattered among the rural population. They were brought together at a few places where the means of acquiring knowledge were abundant, and where the opportunities of vigorous intellectual exercise were frequent. These eminent men were to be found with scarce a single exception, at the universities, at the great cathedrals, or in the capital."

Without pausing to discuss the agencies by which the character and influence of the country clergy of

fine weather for bowls, and in rainy weather for shovel-board, but also save the expense of a gardener or of a groom. Sometimes the reverend man nailed up the apricots, and sometimes he curried the coach-horses. He cast up the farrier's bills. He walked ten miles with a message or a parcel. If he was permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corned beef and carrots; but, as soon as the tarts and cheese-cakes made their appearance, he quitted his seat, and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded. See Macaulay's History of England, Vol. I, p. 304.

England became improved, it may be remarked that in the United States of America, more than in any other country, a fair opportunity has been afforded to ministers of the gospel to win and occupy their proper position in society. That they have done this to a creditable extent, was forcibly and eloquently shown by Daniel Webster in his argument of the Girard Will Case before the Supreme Court of the United States in 1844. The following is a brief extract of that celebrated plea:

"I take it upon myself to say that in no country in the world, upon either continent, can there be found a body of ministers of the gospel who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from government of any kind, and under circumstances almost always much straitened and distressed, as the ministers of the gospel in the United States, of all denominations. They form no part of any established order of religion; they constitute no hierarchy, they enjoy no peculiar privileges. . . . . They have to depend entirely on the voluntary contributions of those that hear them. And this body of clergymen has shown, to the honor of their own country and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain by voluntary contributions alone, a body of clergymen which for their devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others. . . . . I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been said or done in favor of the great interests of universal man, has done this country more credit at home and abroad than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character for piety and learning."

This unsolicited tribute to the intelligence and worth of the American clergy indicates that even worldly

men are not slow to recognize the real benefactors of society. The American statesman, not less than the English historian, regards learning and piety in ministers as qualities which, independent of wealth or preferment, are sure to win for them the respect and even honor of their fellow-men. Let it therefore be accepted as an established principle that upon ministers themselves depends very much, if not wholly, the position they are to occupy, and the influence they are to exert in society. The term society is here used in its broadest and best sense, as including that community of people who reside in any given place or region, and apart from those factitious distinctions by which any smaller number of persons may arrogate to themselves the pretense of being society *par excellence*, on the ground of their seeking to lead, or consenting to be led, in the routine of fashionable entertainments. There will, indeed, always be more or less of subdivision and class association in any large community. Hence the distinctions of fashionable society, literary society, and religious society, which are usually recognized, and to which a minister can not be indifferent. It is obvious that a Christian pastor should neither seek nor accept that society which assembles for purposes of gayety, frivolity, or amusement, however he may seek to benefit the individuals who may frequent such society. He should, however, be at home, desired and honored, in the society of the intelligent, thoughtful, and moral; in short, in every form of strictly good society. By mingling occasionally in appropriate social assemblies a pastor may, without loss of time, secure the necessary relaxation

from the confinement of study, and the toil of visiting the afflicted. Nevertheless, even the best and most agreeable society should not be indulged in exclusively for the exhilaration and enjoyment it may afford, but as furnishing opportunities of doing good.

In every species of association with his fellow-men it is the place of a Christian pastor to be an intelligent leader of conversation. Some men, by their habits of taciturnity or reserve, make their presence in any company a burden. Others, by their garrulity, become even a greater burden. Between all such extremes there is a golden mean for the pastor. He, knowing when to speak and when to listen, should seize suitable opportunities for introducing appropriate and interesting topics for remark or discussion, and thus promote the gratification or instruction of all participating. When conversation on any theme lags or becomes unprofitable, he should be adroit to change it to other subjects, by which a suitable variety and a lively interest may be maintained.

The presence of a Christian minister in any social circle should not be without a wholesome effect upon all the proprieties of the occasion. While it should not restrain, but rather promote cheerfulness, it should prevent undue levity and whatever might tend to waste time, enfeeble thought, corrupt the imagination, or contaminate morals. While no family entitled to respect would invite a Christian minister to be present in any assembly in which dancing, card-playing, or amusements of that character were contemplated, so any minister who respects himself should promptly withdraw from any scene in which by inadvertence, col-

lusion, or other cause, such amusements might be introduced.

Whoever would influence others must walk circumspectly himself, and he who will be every-where expected to illustrate the proprieties of a religious life and conversation must avoid being made the appendage of ceremonies or being placed in any position in which he will seem to countenance what in reality he does not approve. More than this, a pastor should not in any company content himself with mere negative influence, but should be on the alert to speak words in season to one and another, that may induce thoughtfulness, self-examination, or inquiries after truth. In this way he may illustrate what George Herbert calls keeping God's watch. That author's words on the subject still deserve to be read with attention:

"THE PARSON IN SENTINEL."

"The parson, wherever he is, keeps God's watch; that is, there is nothing spoken or done in the company where he is, but comes under his test and censure. If it be well spoken or done, he takes occasion to commend and enlarge it. If ill, he presently lays hold of it, lest the poison steal into some young and unwary spirits and possess them even before they themselves heed it. But this he doth discreetly, with mollifying and suppling words: This was not so well said as it might have been forborne; we can not allow this; or else, if the thing will admit interpretation, your meaning is not thus, but thus; or, so far, indeed, what you say is true and well said, but this will not stand. This is called keeping God's watch, when the baits which the enemy lays in company are discovered and avoided; this is to be on God's side, and be true to his party."

From every view of the case it becomes apparent that pastors need to cultivate conversational ability as

a talent of the greatest value in properly sustaining their social relations, and in always being prepared to maintain the supremacy of truth and a happy personal influence in the midst of whatever rivalry, surprises, or opposition may arise. Let them not be discouraged if this can not be done at once, nor indeed, if they become conscious of repeated failures. It is an object worthy of studious consideration, of special preparation, and of continued and persevering effort. It would seem that no one who had taken ordinary pains to qualify himself for public speaking by acquiring knowledge and the capacities of thought and expression, ought to be in the slightest degree embarrassed in conversation. Yet there is something in the individuality and the immediate nearness of persons familiarly spoken to, in the reciprocal gaze of the eye, and in direct repartee, that may sometimes confuse the mind and agitate the feelings more than the presence of a congregation, where the speaker hears only his own voice.

Yet, who that has mingled in society from childhood has not learned to converse? In fact, it may be assumed that conversation is natural. Embarrassment is artificial. Yet, if a young man has for a long time excluded himself from society, as during his period of study, his embarrassment may be not only real, but painful on resuming association with promiscuous companies, and especially on assuming the responsibilities of a new and public character. In such cases there is an obvious necessity for re-education in this elementary function of human life and duty. At this period in a minister's history, what-

ever may have been his previous advantages or lack of advantages, the subject of clerical manners may properly claim his attention. This subject is closely allied with that of conversation. Neither of them ought to be considered difficult. Yet to become able to converse well in all circumstances, and to acquire that perfection and refinement of manners which will render a clergyman acceptable and influential in the best society, will require close observation of good models and of prevailing customs, together with a thoughtful application of his knowledge and common sense to all his words and actions. Books are not wanting which discuss with more or less minuteness the subject of parlor or table etiquette, and the various faults which offend against propriety and gentility. As a safeguard against possible mistakes, it is not amiss for ministers to read, or at least glance through, such books. But no minister should ever think of governing his manners by artificial rules. A truer gentility may be attained by the simple and conscientious embodiment in all his words and actions of the great principles of Christian propriety, such as kindness, gentleness, condescension, forbearance, and a desire to respect the feelings and promote the welfare of others. Any case of doubt as to their application can usually be solved by the GOLDEN RULE. As the principles referred to ought to govern a minister's thoughts and actions under all circumstances, so any violation of them is nearly as great a breach of minor morals as it is of manners. Hence it is that selfishness in all its forms, open indulgence, or fondness for indulgences of the appetite, the use of tobacco or other

narcotics and stimulants, ungainly attitudes, lounging habits, cant expressions, and in short, words or deeds of any kind incompatible with the highest purity of person or dignity of character, are peculiarly offensive in a professed minister of the gospel.

It may be added that clergymen should not be over-sensitive. While ready to accord to others all that true courtesy would prompt, they should not be exacting of either ceremony or respect from others. Especially toward persons of small opportunities of knowing what courtesy requires, they should construe conduct on the principle of the broadest charity.

In addition to all, they should hold themselves ready and even pleased to receive hints concerning any mistakes they have made or to which they are accustomed, and all suggestions by which they may improve their manners or increase their usefulness, whether in private or in public.

Young ministers should not be unaware that much of the consideration shown them in society is on account of their public, religious character and their official relations to the Church.

Hence they should not only be on their guard against flattery, but should feel bound to maintain, in every possible form, the credit of the Church and the honor of that religion which they are expected to represent. They should understand, moreover, that the freedom with which they are admitted into families and society is, in a large degree, confidential, and based on the general respect which the Protestant clergy of America have won for themselves and their class by exemplary conduct and religious fidelity.

This circumstance devolves corresponding obligations upon pastors who should ever consider themselves bound to preserve inviolate and inviolable the communications which are made to them in their official capacity. It is in this capacity that they are welcomed to the most sacred intimacies of individuals and families in all grades of society, and it is equally for their personal credit and usefulness and for the continued esteem of the sacred profession that they scrupulously honor whatever confidence is reposed in them. When properly instituted and maintained, the relations between a pastor and the families of his flock become hallowed by the most endearing ties. To them as to the heirs of Christ's kingdom and subjects of his own special solicitude, his own heart is drawn forth in pure affection, while on their part his disinterested friendship, his intelligent and faithful advice, and the happy influence he is able to exert upon young and old—upon the wayward as well as the virtuous—cause his company to be coveted and his kind offices to be prized beyond those of any ordinary friendship. When their friends arrive from distant places his company is solicited, that he may be a partaker of their joy. When their children are to be consecrated to God in holy baptism, he is called on to administer the ordinance and enroll their young names upon the records of the Church. Are children or friends of maturer years to be married, the pastor is expected to celebrate the nuptials.

Nor is their participation in the memorable scenes of family history less desired when joy is turned to sorrow and grief pervades the household. Does disease

invade the dwelling and lay its withering hand upon loved ones of the family group, whose presence is so much desired and whose consolations are so much prized as those of the faithful pastor? Does the last enemy find a victim in that family circle, how desirable is it to all that the pastor officiate at the funeral, and by his reading of Scripture lessons and his tender utterances of sacred truth, present the instructions called for by so sad an event! Also, in the scenes of mourning which follow the laying of loved ones in the grave, how grateful is the presence of the sympathizing pastor, who can apply the balm of consolation to wounded hearts, and be to them God's agent in helping the afflictions of the present time work out for them a far more exceeding and eternal weight of glory! Thus equally in scenes of joy and sorrow the true pastor becomes, and is felt to be, one of the nearest and dearest of earthly friends.

Even apart from these peculiar relations, it is within his province to touch society at many vital points. In scenes of public calamity he is expected to be both an adviser and a consoler, while in all good and philanthropic activities he has an opportunity to act either as a leader or an influential coadjutor. Thus it becomes evident that in his social capacity, scarcely less than in his office of public religious teacher, the Christian pastor may, by properly fulfilling his mission, exert a wide and happy influence upon the welfare and destinies of his fellow-men.

But that these high results may be attained he must maintain in society an unblemished consistency with his public ministerial character. "Watching unto

prayer" should be his motto, not less in the drawing-room than in the pulpit. Society is not only a field of usefulness, but also of danger. Sometimes its fascinations allure ministers to a waste of time, and sometimes to the countenance of evil.

If when our Savior was upon earth "the Pharisees took counsel how they might entangle him in his talk," (Matt. xxii, 15,) his disciples of the present day need not be surprised if they are sometimes the object of similar and even worse designs from men and women whom they may meet. While therefore they should be free and fearless in communicating the truth and all good influences, they should be on their guard lest at any time their "good be evil spoken of," or their influence neutralized by the slightest weakness or indiscretion.*

* See Cecil's observations on a minister's familiar intercourse with his hearers. "Cecil's Remains." Carters, New York.

CHAPTER XVIII.

THE PASTOR IN HIS FAMILY.

THE Christian pastor should neither be an ascetic, a hermit, nor a monk. Consequently he should not be subject to a constrained celibacy. It was an evil day in which Christianity began to deviate from the social life commended and illustrated in the New Testament, and to imitate the ascetic practices of Oriental Paganism and of a corrupt Judaism. Yet such was the origin of the whole system of monasticism and of the clerical celibacy which the Greek and Roman Churches have so long encouraged and enjoined.

No language can adequately portray the evils that have resulted to Christianity from this one great error, not merely in the immoralities that have grown out of a system at war with nature, but also from that fearful waste and perversion of talent by which for long ages so many of the best men and women of the Church withdrew themselves from the usual associations of life, where as the salt of the earth they were greatly needed, and retired to caves, and deserts, and monastic cells, to spend their days in useless solitude and inflictions. No such system was countenanced by our Lord Jesus Christ. The

tenor of his teaching was designed to guard his followers against asceticism, as may be seen from his rebukes and denunciations of the Pharisees, and also to instruct and employ them in those active and useful duties which equally promote the welfare of men and the glory of God. The spirit of his doctrine on this subject is indicated by his memorable prayer for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John xvii, 15. The teachings of the New Testament contemplate Christians as actual members of human society, and make no exceptions with reference to ministers. Although they do not specifically enjoin marriage upon individuals, they commend it as "honorable in all," and the allusions of Christ and the apostles to the design of the Creator and the universal instincts of humanity,* show that Christianity was not designed to contravene, but to elevate and hallow the domestic relations. Nevertheless, while marriage may be considered the general law of human society, there may be many exceptional cases in which it is the duty of individuals to refrain from it. When a minister adopts that course in the conviction that he may thus do more to promote the extension of the Redeemer's kingdom, his motives deserve to be honored. The history of the Church contains notable examples of this character. It may be sufficient to name Paul among the apostles, and Asbury and M'Kendree among the apostolic bishops of America.

Many such, though less distinguished exceptions,

*Matt. xix, 5; Mark x, 5; Eph. v, 31.

may exist and continue to occur, and may be highly commendable in view of peculiar personal circumstances and of peculiar phases of ministerial labor. Nevertheless, it may be considered as a general rule, established by long experience, that pastors should be married men. No argument is necessary to corroborate an opinion so generally received in all Protestant Churches, and even sustained by the experience of Roman Catholics. On the other hand, wholesome cautions seem to be called for, lest some of the young men of the present day, so far from neglecting their liberty in this regard, make an indiscreet use of it. Since to err is human, perhaps it ought not to be a cause of surprise that mistakes are made even in so important a matter as this by persons not chargeable with any bad intentions. Yet, since mistakes in forming life-long relations are impossible of remedy, and may seriously prejudice sacred interests of the Church as well as the happiness and usefulness of those who make them, it seems not too much to suggest that the subject in question is entitled to a more intelligent consideration and more patient inquiries, both as to the proper period and conditions of marriage, than it has sometimes received. Therefore, notwithstanding the proverbial uselessness of unasked advice, and indeed of any advice in regard to matrimony, the author will venture a few hints for the benefit of young men who think themselves called to the ministry, which, (if seen in time,) he is confident, will not be without advantage to those, at least, of whom any high degree of usefulness can be expected.

Whatever may be said of others, it is rare to find in this class of persons the character whom Solomon describes as "wiser in his own conceit than seven men that can render a reason." Prov. xxvi, 16. It may consequently be assumed that young men possessing the qualities referred to will gladly hear instruction and "attend to know understanding." All such will regard it as a religious duty to take warning from the errors of others, and to avoid all courses which have been proved to be wrong. Of these the following may be mentioned:

1. Any tampering with the affections of ladies. Words and actions which from other persons might not be particularly considered, when indulged by intending ministers are liable to be construed as very significant. Hence the great propriety of the rule, "Converse sparingly and conduct yourself prudently with women." And also of the resolution of the Psalmist: "I will take heed to my ways, that I sin not with my tongue."

2. Premature engagements. Matrimonial engagements on the part of actual or intending ministers are to be regarded as premature which lack any of the following prerequisites: (1.) Age, physically and intellectually mature in both parties. (2.) A completed education. (3.) A developed and established character. (4.) A demonstrated capacity of self and family support. Students in all grades of institutions and probationers in Conferences should consider the full weight and bearing of these tests. In the light of them few courses of conduct betray more certain indications of mental or moral weakness

than undue haste in assuming the cares and responsibilities of matrimonial life.

3. Unsuitable engagements. No matrimonial engagement can be considered suitable for a Christian minister in which the lady lacks either a decided Christian experience, a good and practical education, well-defined and decided sympathy for Christian associations and Christian labor. Incongruity of taste, great disparity of age and circumstances in life, together with various other characteristics and conditions that need not be mentioned, will by thoughtful persons be considered also a sufficient barrier to matrimony on the part of ministers.

4. Marrying for wealth or for any motive not sustained by deep and pure personal affection. If matrimony is a transaction of so grave importance that, according to the language of the Ritual, it "is not by any to be entered into unadvisedly, but reverently, discreetly, and in fear of God," then certainly no person who believes himself called to the ministry of the gospel has the moral right to act in a matter so greatly involving not only his own welfare, but that of the Church, from any motives that will not bear the fullest scrutiny. Hence the great propriety of the disciplinary advice, "Take no step toward marriage without first consulting with your brethren." The spirit of this rule does not imply indiscriminate or ceremonious consultation on the subject, but rather that every minister should secure to himself the advantage of the impartial judgment of one or two confidential friends. With even this precaution, it is not certain that all mistakes can be avoided; never-

theless the liability to mistake is greatly reduced; whereas, he who through pride or false delicacy ignores the advice or the judgment of others, is entitled to but little sympathy whatever mistakes he may commit. Lasting and bitter have been the consequences of unwise marriages on the part of ministers. Nor have these consequences been experienced only by young men. No other example need be cited in proof of both statements than that of Mr. Wesley, and the probability is that his matrimonial misfortune might have been avoided by a judicious compliance with the spirit of his own rule.

As to the proper qualifications of a pastor's wife, it may be summarily said, that they should correspond in all important respects with those demanded in the pastor himself.*

If any should think that this assertion places the standard too high let him reflect upon, 1. The unity of character and influence contemplated by the marriage relation; and 2. The peculiar responsibilities and duties of the pastor's wife.

The first of these topics has only to be considered in the light of the Scripture affirmation, "they twain shall be one flesh;" to make it evident that no one can succeed well as a pastor whose wife lacks the essential characteristics of the experience, knowledge, and character defined in the chapter referred to.

While this is not the place to discuss in detail the peculiar responsibilities and duties of a pastor's wife, it doubtless is the place to assert that both demand full exemplification in the following particulars:

*See Chap. vi, pp. 177–243.

1. A pastor's wife should be a model Christian woman, illustrating with religious fidelity all those traits of character which ennoble and adorn her sex.

2. As manager and head of the pastor's household she should maintain a model home, adapted to her circumstances, and, if need be, to her trials.

3. She should be a true helpmeet of the minister in the many phases and departments of his work in which she can render him aid.

4. While she should not be forward, or feel herself neglected, if not put forward in Church enterprises, she should nevertheless qualify herself, and be ready, if occasion requires, to be a judicious and enterprising leader in those various forms of Christian activity in which ladies can act with propriety and efficiency.

Should the question be asked, What can be done when ladies have been induced to assume the position of ministers' wives without either the qualifications requisite or any adequate idea of them? the answer is obvious and demands application in hundreds of cases. Every effort should be made by the ladies in question to attain the qualifications needed, and all possible aid should be rendered them on the part of their husbands for that specific object. In the majority of cases the faults existing are more attributable to the husbands than to the wives. Had the former been considerate and patient, and allowed sufficient time, the latter would doubtless have liked nothing so well as opportunities for special preparation for the duties and responsibilities upon which they are invited to enter, but which they were not previously authorized to anticipate. Great inconsiderateness is often

displayed at this very point. Young men who have for long years been studying to prepare themselves for ministerial duty, seem to expect ladies to whom they propose marriage, to be ready for corresponding duties in the course of a few months. But worse than this, when marriage is consummated, they take no suitable measures to aid their companions in securing the adaptations, and making the improvement possible to them in their new positions.

Thus many a young minister, however inadvertently, has become actually culpable in neglecting to encourage in his wife those high aspirations and studious habits which would have enabled her to keep pace with his own mental progress, if not even to quicken and lead it forward. At the same time, he has had his share of responsibility in imposing upon the object of his affections a heavy burden of family cares which she has been doomed to bear for the remainder of her life.

Reflection will enable any one to see that matrimonial partnership should extend, at least in spirit and sympathy, to every phase of practical life, and that unless it does in the pastoral sphere, instead of a perpetually increasing assimilation of character and qualifications, an endless divergence may take place that will be seriously prejudicial to both parties. It is scarcely possible to avoid such a divergence where one party is mentally progressive while the other is stationary. Hence, as every minister ought to be intellectually progressive, his wife, also, in her sphere, ought not to be behind him. And that she may not be, both minister and people are responsible to relieve

her from unnecessary burdens, and to encourage her in all noble efforts.*

No one will question the assertion that every married pastor ought to have a model family, in which not only neatness, order, and economy of household arrangements but also Christian life and duty are constantly exemplified. Such a family, in any community, will be a constant power for good. As a presiding genius over the arrangements and harmonies of domestic life, in the focus, as it were, of a religious community, the pastor's wife finds her primary and peculiar sphere of responsibility and influence. Not only is she expected to accomplish the usual tasks of a good wife and mother, but to see that her household is regulated with a controlling reference to her husband's personal and public obligations. If it is his duty to devote his mornings and sometimes other hours to study, it is her duty not only to avoid trespassing upon those hours, but also to protect him as much as possible from the interruptions of company, and yet to treat with courtesy all persons who may call. She should also be on the alert for opportunities in which to exert a happy social and religious influence in the Church and community. Innumerable are the ways in which womanly tact, under the control of Christian sympathy, fervent zeal, and a wise discretion can aid and supplement a pastor's best endeavors to do good and build up the Church.

It is not to be denied or even doubted that both the pastor and his wife must encounter difficulties,

* For a spirited sketch of what ministers' wives ought to be and to do, see an article by one of their number, herself an example of all that she recommends, in the Ladies' Repository of January, 1871.

and sometimes serious difficulties, in maintaining a high standard of family order, government, and influence. Many are the inconveniences they suffer in the course of successive removals, and especially in the exposure of their children to so many acquaintances and often undesirable influences. It is not seldom that even the partialities of their friends cause them embarrassments difficult to be managed. Nevertheless, when their crosses are borne in the spirit of self-denial for Christ's sake, they usually prove to be blessings in disguise, or at least are, in the end, overruled for their good. With them as with others "'t is home where the heart is," and when their heart is deeply interested in the salvation of the community in which their lot is cast, they learn to toil cheerfully, and, if necessary, endure privations patiently for the sake of Him who hath called them to so great and good a work.

But with all he is called on to do for others, the pastor must never forget that his family is a part of his field of ministerial labor. In it he must offer daily the morning and evening sacrifice of thanksgiving and prayer. In it he must, not on the Sabbath merely, but constantly, preach by example as well as by precept, and in it he may hope to gather some of the richest and ripest fruits of his labor in the vineyard of the Lord. All these considerations combine to render the home associations of a pastor very sacred and precious to him, and all the more so when he is enabled to see that even with added cares and burdens his family becomes to him an agency of help to an enlarged and enlarging influence in the community in which he dwells. Certain it is, that in

the bosom of his family, and amid the surroundings of wife and children, he learns to take views of human life far more real, and, consequently, better adapted to influence his opinions and teachings than if he dwelt in a cloister or in personal seclusion from the actualities of human society.

In conclusion of this chapter, it is proper to say, that if a pastor would have a model home and make that home an agency of good to all who come within its influence, he must, on his part, be a model of all home proprieties and courtesies. It is not enough that he be polite and agreeable in other circles, or even command admiration in general society. He must also, where he is known best, be an example of all that is winning and lovely in his daily walk and conversation; manifesting to his wife and children, if he have them, a deep, tender, and constant interest in their welfare. What has been said with reference to the art of pleasing is scarcely less true of the art of doing good to those around us—"it lies chiefly in a constant attention to small and often indescribable things." Not only should the law of kindness rule in his heart, it should also overflow from his lips in those kind words which never die. Especially, when a pastor's cares and anxieties weigh upon him, he should be on his guard against that gloominess and reserve, not to speak of petulance and irritability, which will inflict upon his friends the penalties of his official position. Rather by habitual geniality in his home scenes he should seek those agreeable changes in the current of his thoughts which will strengthen him for other scenes and sterner duties.

CHAPTER XIX.

THE PASTOR IN HIS RELATIONS TO CHRISTIAN ACTIVITIES AND ENTERPRISES.

WHILE the Church is divinely appointed as "the pillar and ground of the truth," and as the one central agency by which the world is to be rescued from the power of sin, yet its forms of action are various, and sometimes indirect. It therefore becomes a Christian pastor to be associated with various agencies of benevolence in which good men may co-operate, as well without as within the sphere of Church work. Nevertheless he should be on his guard against committing himself, or the influence of the Church, to ill-judged or impracticable schemes, under whatever auspices they may be proposed. The present is an age both of real and of pretended reform. The good that has been done, and is being accomplished by legitimate Christian agencies, has stimulated in many persons a desire for notoriety. Hence there seems to be no end to projects, conventions, and organizations, proposing the mitigation of evils and the promotion of good. While some of them may be called for, and a still greater number may be well meant, some have not even these recommendations, and many others lack so many essential elements of success that they ought not to be encouraged.

As direct Church work, in one form or another, comprehends nearly every thing that is good, and is of itself sufficient to absorb the time and energies of the strongest men, pastors should only assent to render personal or official co-operation to those auxiliary enterprises of which the good character and practical tendencies are fully established. Of these there is no lack, and to some of them, attention will now be briefly called.

1. *Public Charities.* So long as the precept, "Do good unto all men," is in force, no Christian, nor Christian Church, can be indifferent to the distresses of the afflicted, nor to any judicious efforts for their alleviation. Hence it may often occur that endeavors to relieve the poor, to succor the unfortunate, and provide for the helpless, whether in isolated cases, or by general and permanent foundations, should have the full influence of a pastor's advocacy and personal exertions. Our Lord's statement, "The poor ye have always with you," is a standing appeal to the liberality of the Church, and whether Churches act singly or collectively, or through general organizations, pastors should never be backward in pressing upon their people the full claims of Christian charity.

2. *The Cause of Temperance.* So prevalent, and so fatal to all the true interests of humanity are the evils of intemperance, that any Christian minister who does not seek to prevent and mitigate them by all the means in his power, deserves the reprobation of good men every-where, and all the more if he does not stand condemned by his own conscience. The temperance reformation practically originated in the Chris-

tian Church, and has during its whole history been a valuable auxiliary to direct Christian influence. It has rescued thousands of persons from habits of dissipation, and saved tens of thousands from forming such habits by its influence in banishing drinking customs from good society. But notwithstanding all it has done in demonstrating that total abstinence is an absolute remedy for intemperance, and in checking its ravages, yet the tide of this terrible ruin flows on, and continues to sweep victims without number into the vortex of destruction. Those who wish to do what they can toward preventing intemperance, and rescuing its actual victims, will not be indifferent to the following suggestions:

(1.) Not only every pastor, but every Christian minister, should be himself a pledged abstainer from every thing that intoxicates, if for no other reason than to give the weight of a consistent example on the right side. He should also be an habitual abstainer from the use of tobacco in all its forms, for the double purpose of maintaining personal purity (of the flesh and of the spirit), and of escaping the taunt of inconsistency embodied in that old rebuke, "Physician heal thyself." With what effect can a smoker or a chewer of the filthy weed reprove a consumer of opium or a drinker of ardent spirits? With what confidence or hope can he preach any form of temperance or self-denial to others, when he fails to embody in his own life a consistent example of both?

(2.) The pastor should preach faithfully, and with appropriate frequency, on the evils of intemperance and their remedy. In order to do this effectively he

should make himself familiar not only with the teachings of the Scriptures on the subject, but with the documents and statistics of the temperance reformation.

(3.) He should inculcate temperance principles in his Sunday-school, taking all legitimate measures to enlist children and young persons under the banner of total abstinence.

(4.) He should encourage temperance societies of all appropriate forms, and hold himself ready to aid them by addresses and other modes of co-operation.

(5.) He should provide himself with temperance tracts, and also with temperance pledges, to be presented to individuals and families as occasions may arise. A pastor may sometimes secure the signature of a temperance pledge when no other person can. By these and other modes of co-operation with active temperance measures, much good may be accomplished in preparing the way for decided Christian influence.

3. *Young Men's Christian Associations.* Within recent years, associations of this name have been formed in the large cities of England and America, and have proved very successful agencies for a certain class of Christian efforts.

Their main purpose is to aid young men in avoiding the peculiar temptations by which they are beset, especially in cities, and to provide them with such social and other privileges as are thoroughly leavened with Christian influence. The Christian Association differs from the Church in that it has immediate reference to the wants of a class, and adapts all its methods to the peculiar needs of young men, rather

than to the general wants of every one. As a natural consequence, these methods are such as accord with the special working capacities of young men, and as are an offset to their temptations. Social meetings, not devotional, are properly made use of, because youth have a special fondness for society. Public entertainments are also employed, because during the period of early manhood recreation of this sort has a special attractiveness. These and other various appliances used by Young Men's Christian Associations are, in general, wisely adapted to the particular end in view, namely: To save young men for Christ by the agency of young men already saved.

In nearly every community there are many young men not reached by the ordinary means of grace. To seek out such persons and make special effort in their behalf was the design for which these associations came into being. They were not meant to be rivals, but auxiliaries of Christian Churches. In this design they have challenged the co-operation and support of the Evangelical Churches, and have often proved very useful as a bond of union between the active young men of different Churches. In some instances, a tendency has been manifested to magnify the importance of Christian associations, so as to give them the precedence of Churches and Church interests. But this error is too obvious to command general approval, and will usually disappear before the cordial co-operation and wholesome advice of pastors and active Church members. As it is a Christian duty to "sow beside all waters," and to endeavor to save souls by all available instrumentalities, pastors can not properly

be indifferent to agencies of so much public promise as those now under consideration. They should rather seek to be represented in them, both personally and by such of their Church members as can be appropriately delegated for that work. They should, however, inculcate no doubtful views as to the primary allegiance which Christian young men owe to the Church of Christ, while at the same time they cultivate the most catholic feelings and practice the most generous self-sacrifice in behalf of measures not strictly in Church form.

4. *Domestic Missions.* As a part of their proper work pastors should be on the lookout for home mission fields in which both they and their people can extend Christian influences, and exemplify the aggressive character of the gospel. An essential characteristic of a living Church is actual expansiveness. Where there is vitality there is growth, and growth by multiplication is better than by enlargement, after the highest degree of working efficiency is attained.

The planting of Churches was a special work of the apostles. But as the work begun by them will not be completed till the evangelization of the world shall be completed, it is permitted to modern pastors and Churches to have a part in it. Some of the most prosperous Churches of the present day originated in the missionary efforts of older Churches.

Sometimes Church planting is accomplished by detaching a small number of Church members to serve as the nucleus of a new organization, and sometimes by the agency of mission Sunday-schools, which grow into congregations. Sunday-schools, indeed, are a

favorite and favored mode of Church extension, and deserve to be prosecuted in every practicable locality for that object. Thus it may be seen that the idea of domestic missions, as here advocated, not only contemplates sustained evangelistic effort among the poor and the wretched, but in all neighborhoods where there is room for the establishment of new Churches. The United States of America, the home of emigrants from all lands, furnish innumerable and ever-multiplying fields of this kind, and pastors should every-where seek to engage their people in cultivating them, rejoicing more in the general multiplication of Christian agencies and influence, than in the mere increase of their own membership.

The recent emancipation of millions of slaves within our borders has created the necessity of a very important class of missions throughout large sections of the United States. No words can exaggerate the claims of the freedmen of the South upon the philanthropy and religious solicitude of Christian Churches, ministers, and people. As the domestic missionary efforts now referred to are most successfully prosecuted by means of Sunday-schools, Tract distribution, and other forms of Christian activity already described in this volume, further remarks on this head seem unnecessary.

5. *Foreign Missions.* A true ministerial call is not limited to any smaller parish than the world. Though its subject may live and die in a comparatively narrow sphere, yet he should keep himself in constant sympathy, and, so far as possible, in actual contact with the world-wide enterprises of Christianity. If a pastor he should count it both a duty and a joy to

enable his people as far as possible to occupy a similar position. Something must be essentially wrong either in pastor or people when that result is not attained. That pastor is to be pitied whose narrowness of views would allow him to tolerate in himself or others isolation from the cause of Christian missions, or inactivity in its promotion. Still more is any pastor to be blamed who would so far pervert his prerogatives as to foster indifference or practical opposition to that cause.

As Christianity was designed for a world-wide extension, and as the Church was instituted as the means of its preservation and dissemination, no minister of Christ has any right to be inactive or neutral in reference to Christian missions, the only agency by which the Church can possibly fulfill her great commission. Where ministers are indifferent it can not be expected that the people will be active or sympathetic, but the greatest indifference on the part of the people may be expected to yield to a lively interest cherished in the heart, and expressed by the lips of their spiritual teachers. On any congregation where less than this is done by the pastor, a positive wrong is inflicted, since practical co-operation with appropriate efforts to evangelize the world is a high Christian privilege.

If the question be asked, How is a pastor to do his full duty in behalf of Foreign missions? the answer will need to be given in several particulars.

(1.) He should begin with himself and cultivate in his own heart ardent desires for the salvation not only of his countrymen, but of his fellow-beings through-

out the world. Among the means of this truly Christian cultivation may be mentioned a systematic reading of the annals of missionary effort, and a thorough study of its past results in comparison with its present progress and future prospects. The pastor should not only know what is transpiring with the various mission fields throughout the earth, but should accustom himself to habitual prayer, both in private and in public, for the coming of Christ's kingdom into all hearts and its establishment among all the nations of the earth.

(2.) He should systematically and frequently communicate the most important items of missionary history and current intelligence to the members of his flock, and seek to arouse among them active sympathy and practical efforts in behalf of the heathen.

(3.) He should by preaching, by conversation, by the distribution of printed matter, by his own example of liberality, and by all other legitimate means, seek to enlist the Church in the support of Christian missions. The primary necessity of every missionary society is a supply of current funds with which to send out missionaries, and support those who are in the field. Unless this be secured, missionaries have to be withdrawn and the most promising fields abandoned. Hence liberal and systematic giving is to be everywhere encouraged, and even stimulated, in opposition to prevailing worldliness and love of money. But the giving of money is not all. Life and labor must be consecrated to this great agency of salvation for lost men. Hence parents should consecrate their children to this work, and educate them in view of it so that

if it should please God to call them to the high honor of evangelizing the heathen, they may be thoroughly furnished for the task. Persons of suitable age and Christian character should also be exhorted and encouraged to give themselves to this most noble enterprise. Those moreover who have means not yet available should be advised to make legacies to this and similar objects through which their influence will live after them, and be acting in behalf of truth and holiness when they will have gone to their final account.

In connection with these duties it is all important to encourage the habit of constant and fervent prayer for the great object we seek to promote. The Savior himself taught his disciples to pray for the coming of his kingdom and the doing of his will upon earth, even prior to asking for their daily bread. Christians should therefore never lose sight of the fact, that the cause of missions is the cause of God, and that while they are permitted to toil for its promotion, success must be the divine gift. Success in this work, however, is an object for which prayer is appointed, and is specially appropriate. In offering it the Church assumes the duty enjoined upon her long ages ago in connection with the glorious promise given to her in the name of her Divine Head. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

(4.) Pastors should not merely act in behalf of this cause on their own judgment, but in harmony with the systems and the agencies appointed by the Church of which they form a part. Only in union on a large scale

can there be power to sustain effective and far-reaching missionary enterprises, but by means of united liberality and persevering effort on the part of pastors and people throughout an extensive and growing Church, missionary zeal, activity, and success may be made correspondent to each other in ever-widening circles which will ultimately reach to earth's remotest bounds. The most groundless of all fears are those which would restrain a pastor or a Church from putting forth the largest liberality in behalf of foreign missions lest home interests should suffer in consequence. Demonstrations are innumerable that a faithful and self-denying discharge of Christian duty to the heathen world, not only reacts favorably upon the piety, the activity, and the faith of Churches in Christian lands, but is attended with what can not otherwise be attained or consistently expected—that blessing of the Lord which maketh rich, and to which he addeth no sorrow or disadvantage. Besides, this world-wide sympathy and far-reaching effort are important to success in the ordinary work of the ministry. No pastor can be really true to his own position who does not regard himself and his work as a part of God's great agency for the salvation of the world. No ministry can be powerful or sublime that does not rise to the grandeur of this conception, and no ministry can lack sublimity and high moral power when the minister bears upon his heart the burden of the world, coupled with just conceptions of the eternity to which all earth's inhabitants are hastening.

CHAPTER XX.

THE PASTOR IN HIS RELATIONS TO EDUCATION, THE PRESS, AND THE COUNTRY.

ALL the best schools and school systems of modern times are an outgrowth of Christianity. Whether inquiry be made into the history of European universities or that of the colleges, academies, and free schools of the United States of America, it will be found that with scarcely an exception they all owe their origin to Christian men—in many cases to Christian ministers. Especially has our own country been benefited by the early foundation and liberal support of educational institutions under Christian auspices. Harvard College was founded by the Pilgrim Fathers in 1638, only eighteen years after their first landing at Plymouth Rock. Yale College had its inception in 1700, when several ministers marked the opening of the new century by bringing together a selection of books from their private libraries, saying, "These books we give for the founding of a college in Connecticut." After the establishment of the Methodist Episcopal Church in America, the early ministers of that Church, with equal promptness, inaugurated educational movements which have since spread, with great efficiency, over the entire country. So the various Christian Churches in the various

States of the republic have put forth voluntary and efficient exertions for the founding and support of more than two hundred colleges and a far greater number of academies, while, at the same time, the members of those Churches have cheerfully borne their full proportion of taxation for the establishment and support of the public schools of the country. In fact, the whole public school system of the United States owes its origin and, in a large degree, its success, to the favorable sentiment created and sustained by the Christian Churches and people in behalf of general and liberal culture. In order properly to sustain and worthily to perpetuate influence of so great value, Christian ministers of the present and of the future should cherish a lively interest in education, and manifest it in all appropriate ways, and not to do so will be to forfeit many opportunities of enlarging their influence and usefulness.

Among the modes of favorably influencing the educational agencies by which they are surrounded, and of enabling young persons of their acquaintance to profit by them in the largest degree, the following may be suggested:

1. Pastors should accustom themselves to visit the schools of their vicinity, and to speak words of counsel and encouragement both to teachers and scholars. The latter belong, to a greater or less extent, to their flock, and have a right to claim such attentions. The former usually appreciate the co-operation derived from friendly visits of that character, and thus double good is easily accomplished.

2. They should encourage and exhort parents to

educate their children and youth to acquire knowledge, self-discipline, and qualifications for usefulness. No class of persons more frequently have it in their power to arouse dormant intellect or to induce young persons to commence a career of study and self-development than pastors, and when this is done none are more gratefully remembered by the subjects of their influence through all subsequent life.

3. They should aid their people to discriminate in favor of those educational institutions in which direct Christian influences are exerted. For the accomplishment of their duty in the two respects last mentioned, pastors have more or less opportunity in the course of their pastoral visits, and in private conversations. But they are also at liberty to use the pulpit for these objects. Indeed, it is made the special duty of "each preacher in charge" of the Methodist Episcopal Church "to preach on the subject of education once a year, and to diffuse information in respect to it by the distribution of tracts or otherwise." It is true that up to this time the requisitions of the Discipline in reference to education have had a prominent reference to the foundation and endowment of institutions for the higher education of our youth. But it is also true that it is an equal desideratum to induce our youth in far greater numbers to profit as extensively as possible by the institutions and endowments already provided for. This can not be done without the personal and official co-operation of pastors. Many persons fail to consider properly the responsibility of selecting the right institutions and instruction for their children. They make their choice

a matter of accident or mere temporary convenience, whereas their children are to receive but one education for life, and upon that education their happiness, their character, their future position in society, and their welfare in the world to come, will necessarily, in a great degree, depend. Indifference to this subject, on the part of pastors, encourages indifference among the people, whereas an affectionate pastoral anxiety, coupled with intelligent advice, can not fail to enlarge the views of parents in reference to education under the best auspices, and influence their conclusions. If, by such means, the children and youth of our charges were induced to profit by the provisions the Church has made for their advanced and thorough education, great good would be accomplished and a greatly increased amount of talent enlisted in the service of the great Head of the Church.

In this age of printing and reading, ministers should not be content without wielding, as far as practicable, the influence of the press in behalf of the great object of their lives. While this should not be attempted to the detriment of their primary and higher calling, ways may often be found in which it can be done in harmony with that, and sometimes in subservience to it. The newspaper is usually the door of entrance into the field of authorship, and there are many occasions in which pastors may avail themselves of the secular and religious newspapers of the day as a means of communication with the public on appropriate topics. Here let a caution be uttered against ministers allowing themselves to write on trivial sub-

jects as well as against putting themselves in print inopportunely or too often. The reputation of a scribbler is not enviable, and it is better to publish nothing than to expose one's self to ridicule or even to the low estimation of his readers. What the pastor writes, therefore, for the public, should be well and carefully written, even though it be but a paragraph, an incident, or a letter of correspondence. Perhaps the best safeguard against possible errors in this matter is close attention to the motives by which one is prompted to write. If a desire for notoriety is found at the bottom, it had better be summarily repressed. If, however, a single eye to the divine glory and pure motives to do good predominate, the minister is in no more danger of being too diligent with his pen than with his tongue in setting forth sound doctrine and wholesome precepts. The fact that some men may have been ostentatious in the line of authorship is a poor excuse for the indolence of many others who have made no effort to do good through the agency of the press. In order to comprehend this subject justly, it must be borne in mind that, as yet, there is no redundance of good reading in the world. On the other hand, there is danger of bad books and exceptionable reading gaining a predominance. It may be unhesitatingly said, that for Sunday-school libraries and for youth, there is, and there seems likely to continue to be, a constant demand for books of a superior character, and of a strict adaptation to the objects of Christian influence and instruction. Now, this object is in strict harmony with the design of preaching and of pastoral labor. Hence, the effort on the part of a

minister to produce one or more superior Sunday-school books would be, in itself, commendable, even though it might fail to succeed. Nevertheless, it will be more likely to succeed if time and patience are employed with steady reference to the object named, than if the writer becomes over-anxious to appear in print or to secure pecuniary returns from this branch of his labor. The truth is that book-making is too much given up to professional book-makers or to persons who resort to it merely as a means of support or emolument, and who, consequently, are in danger of becoming careless or unscrupulous in what they write. For this evil, what more appropriate remedy could there be than to have some hundreds of pastors who know what youth and children need, in the way of good books, engaged in preparing such books in subordination to their other duties? It would probably be all the better for them, for the books they might produce, and for the public, if they would be content to take ample time to collect and express their best thoughts in the best language, and thus produce an agency of lasting good, rather than to add to the list of ephemeral publications, of which there are already too many in existence.

The principle which has thus been illustrated with reference to Sunday-school books has an obvious application to tracts, tract volumes, and various other forms of Christian literature, inclusive of reviews of books, and essays on suitable topics. Such literary labors as have been suggested, so far from detracting from thoroughness in preparation for the pulpit, may by proper combinations be made tributary to it.

Efforts are usually proportioned to the motives which prompt them. Hence a minister will be certain to expend more labor and thought upon a sermon which he expects both to deliver and to print than if he contemplates no second use of it or its material. So it not unfrequently happens that a sermon in its printed form has a far wider audience than when delivered from the pulpit. But the results of pulpit preparations may not only be published in the form of sermons, but, with suitable modifications, in various other forms, and be actually better than if written for publication only. Thus the matter of a good Sunday-school book may be first tested in a course of lectures or sermons to children, or addresses to a Sunday-school. Some of the best books ever written by ministers are those of which the matter has had a double use, after the analogy here indicated. Some may object that to print their best thoughts will be to reduce their material available for future use in the pulpit. If their thoughts are limited to a given form and number, the objection may be valid. If, however, in accordance with the general laws of mind, the free and public use of good thoughts only makes it easier to produce more and better thoughts, then they may gladly commit themselves to a course which is adapted to increase their mental power, and render them more and more capable of meeting every future emergency.

A clergyman is certainly to be pitied who feels the necessity of garnering up every choice paragraph or sermon he may have prepared as so much stock in trade, whereas he who freely uses the best he can attain at any given time, in the confidence that with

equal diligence he can produce what is as good, or better, at the next requirement, is the man whose thoughts will be always fresh, and whose power will be always growing. Thus it is that a judicious employment of the press as an auxiliary of ministerial labor may actually improve one's style of thought and of language for effective pulpit address, while at the same time he is extending the area of his usefulness.

In the United States of America Christian ministers are simply recognized as citizens, and those of them who are wise cheerfully bear their share of the burdens of civil life, as a just equivalent for the guaranteed privileges of citizenship. Public opinion, however, accords to them a sphere of life aloof from political partisanship, and superior to the petty strifes inseparable from free popular elections.

While, therefore, it is possible for a clergyman to become a candidate for political preferment, yet in so doing, if he does not lower his own sense of self-respect, he is sure to shock that general sense of propriety which is cherished in common by intelligent persons, both within and without the pale of Christian Churches.

Nevertheless, every minister of the gospel should be a true patriot, and from the vantage-ground he occupies he may expect to do as much as any other man, or the representative of any other class of men, for the well-being of society and the true prosperity of his country. It is not necessary for him to be destitute of political opinions, or to refrain from using the ballot. Indeed, he should never fail to vote when moral questions are at issue. More than this,

when great questions relating to public morals and the rights of men are agitated he is under obligation to do what he can to enlighten the public mind and arouse the public conscience. If his established character be that of high moral independence, and especially of superiority to mere partisanship, his words at such crises will be heard with respect, and have weight with candid men of all parties. This is a point, however, at which the highest discretion is required, since in every congregation different parties are usually represented by persons holding a common relation to the pastor, and to whom he owes a common obligation of respect and duty. While in times of high party feeling, prejudices are easily excited, and the pastor's position is not free from grave embarrassments, yet a supreme and intelligent regard for right, and a conscientious adherence to Christian principle, will usually command respect and secure influence. But even though in some cases they should fail in these results, they will always secure for their possessor the happy consciousness of having maintained a position worthy of his responsibilities, and given an example that will bear the test of time, and contribute his quota of influence to the welfare of society and of the nation in which he dwells.

CHAPTER XXI.

THE PASTOR'S RELATIONS TO CHURCH BUILDING AND CHURCH EXTENSION.

WHEREVER Christianity seeks to become permanent, church edifices are a necessity. Without places of worship no community permanently hallows the Lord's day, and no minister of the gospel can secure regular access to the people to whom he would deliver the divine message. It is the privilege of most pastors of the present day to enter upon the labors of predecessors, through whose instrumentality Christian lands have been extensively occupied with sanctuaries in which the word of God may be preached, and the sacred ordinances administered. While this advantage ought to be regarded with grateful appreciation, it by no means excuses pastors, thus favored, from a full share of responsibility in reference to the general enterprise of church building. In some places new Churches are to be founded. In many places new churches need to be built, and in all places wise measures need to be incepted and prosecuted, having reference to the location and erection of churches in the future. It is a happy result of the voluntary system of Church support as practiced in America, that church building has become universally popular. Church edifices are every-where regarded as a necessity to the re-

spectability and moral welfare of communities. Hence, not merely Church members, but citizens generally expect to contribute for the erection of places of worship at all centers of population. In many places the chief thing necessary to secure a good church is timely and intelligent leadership to plan and prompt the enterprise. It is safe to say that in no other country in the world were there ever so many and so good churches built in an equal period of time as in the United States of America since the beginning of the nineteenth century. Yet it is highly probable that still more and better churches will be constructed during the next seventy years. All these considerations show that pastoral responsibility extends to this department of Christian effort. It must be conceded that oftentimes quite too much of material care and labor has been thrown upon ministers in securing the erection of churches. The design of this chapter, therefore, is not less to plead that pastors be relieved from what does not belong to them than to point out what is legitimately within the range of their duties. Unless in cases of extreme peculiarity or necessity, it is wrong for Church members to require or expect that their pastors bear the burden of securing and collecting subscriptions, or of contracting for materials and work. Yet, in some emergencies self-sacrificing pastors have found it necessary to do much more than that, even to the extent of working with their own hands as a means of securing the erection of churches. In ordinary cases, it is not only practicable, but far better to enlist competent laymen, accustomed to business, who will, advantageously to themselves and

to the enterprise, relieve the pastor of secular cares in the matter of church building. Even then, he will have enough to do. Let it now be considered what justly belongs to pastoral responsibility in reference to the enterprise of erecting churches.

1. A pastor should be capable of giving counsels as to the time of commencing and the mode of conducting efforts for the erection of a new church.

2. It is specially within his province when, by suitable deliberations, just conclusions are reached in reference to an enterprise of this kind, to aid in unifying public opinion in its favor, and in promoting the spirit of liberality in its support.

3. A pastor should be able to exert a judicious influence upon the plans and architecture of an edifice in which not only his convenience, but his usefulness and that of his successors in office, will be directly involved. In order to this he must be an intelligent student, observer, and judge of church architecture. He must at least know what is necessary for Church purposes of all kinds, and, if possible, have a cultivated taste in reference to position, proportions, and the various styles of construction. With all this he should neither affect the architect nor assume the responsibilities belonging to one. In the building of good churches the services of a competent architect are in the highest degree desirable, if not indispensable. Nevertheless, it is his duty to execute the wishes of a pastor and a Church rather than to prescribe what they shall build. Architecture, for the sake of appearance, is proverbially expensive, and it has been said of architects as of fire, that while most useful servants

they are bad masters. The problem in reference to their employment is to bring their best taste and highest skill to the aid of convenience and under the restraint of economy.

4. As church building involves not only time and labor, but also money in large amounts, it becomes a pastor to exert a wholesome influence in preventing debts, if possible, and in securing their liquidation when incurred. While, therefore, as a precautionary measure, he should be on the alert against every species of extravagance in construction or ornamentation, he should be none the less careful to enable the Church, if by any means in his power, to preserve its honor and integrity by the prompt payment of all its liabilities.

5. When sites are to be acquired for churches or church property, pastors should take measures to have good locations secured and proper titles acquired in joint conformity with the requirements of civil law and Church discipline. For lack of precaution in this matter, serious loss and worse embarrassment have sometimes occurred. Therefore, whoever may neglect attention to it in future, ministers should not. Church members and trustees, in any given charge, rarely have more than one experience in actual church building. A pastor is likely to have many such experiences, and hence should be prepared in advance, in reference to all the important points at issue. He especially should practice a wise forecast in securing sites for churches to be built in coming years. Timely application, sustained by efforts easily practicable, will often secure the donation or the purchase, at slight cost, of

valuable sites which subsequently can only be procured with great difficulty and expense. This is equally true in towns just located, and in the suburbs of large cities. Great interests of the Christian Church in this country in particular, depend on the wise and timely action of pastors in this one matter of locating churches and holding the sites by means of Sunday-school buildings, chapels, or otherwise, until congregations can be gathered and churches erected.

Church building is an enterprise of broad extent and permanent interest. The edifices erected for religious uses in any country at any given period are monumental of the ideas prevailing among Christians then and there. Thus the vast cathedrals of Europe were constructed at extravagant cost, in adaptation to the pomp of ceremonious worship. Also, the abbeys and monasteries of Roman Catholic countries embody the monastic ideas which they were expected to enthrone and perpetuate. In contrast with such edifices, the plain and cheap structures erected in this country as the initial houses of worship, marked the comparative poverty and yet the earnest religious purposes of the inhabitants of a new and opening country, whereas the elegant and commodious churches now erected and being erected all over the American continent, not only show great increase in the wealth of the people, but that large portions of that wealth are consecrated to the honor of God and the welfare of humanity.

When American churches of the most approved kind are compared with those of other countries, it is found that while less attention has been paid to mass-

iveness of structure and grandeur of proportions, yet a degree of elegance has been attained worthy of the best periods of architecture. What is still more to be valued, this elegance has been combined with an amount of convenience and adaptation to practical purposes never before known in any country. Thus it is that the material progress and the mechanical inventions of modern times are made subservient to the interests of the Christian Church. It therefore becomes important for pastors to know what real improvements are, and to take the necessary measures to have them secured in Church enterprises originating or being prosecuted under their administration. It is scarcely possible to overestimate the sacredness and importance of the interests involved in the erection of even a single church edifice. A Christian church is to be regarded as a temple of the living God, designed to stand as a permanent and visible witness to the claims and authority of the unseen but ever-present Creator. As a place of worship it will invite present and future generations to acts of prayer and praise, in which the Lord Jesus Christ will be in the midst of those who are gathered in his name, and the blessed Comforter will

> "Come down their souls to greet,
> While glory crowns the mercy-seat."

As a place of instruction it will afford opportunities for old and young to study the law of the Lord and to hear the word of his grace as proclaimed in the glorious gospel. As a sanctuary it will be the scene of successive commemorations of the Lord's death and of the admission of members to the Church of Christ

through the ordinance of baptism. In scenes of mourning it will be the house of consolation to the afflicted, while many who have ended the pilgrimage of life will be borne from within its walls to their resting-place in the grave. But highest and best of all distinctions, it may attain the predicted glory of Zion, so that in its history it may be said, "This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Ps. lxxxvii, 5, 6. Thus, by the manifestations of his grace, God may be expected to glorify the house of his earthly glory, and to hallow it as a means of preparation for an everlasting dwelling-place in the "house not made with hands eternal in the heavens."

In addition to the great amount of local church building that requires the attention of pastors in communities able to provide for their own religious wants, church extension in frontier settlements and in various communities where help is needed has come to be regarded as an important enterprise of general Christian benevolence. In behalf of this enterprise, as well as that of missions, pastors should regard it as both a privilege and a duty to act by encouraging liberality in their congregations, and by promoting wherever they can large donations and legacies. By enlightened and co-operative effort of this kind the Churches of the present day may not only promote their own essential welfare, but lay broad and deep foundations for the extension and establishment of Christianity in generations to come.

This, however, like every other Christian work, should

be done, not through the prompting of denominational rivalry or for the gratification of churchly pride, but with an eye single to the glory of God. While it may be conceded that church edifices properly constructed and used will exert an important æsthetic and educational influence upon individuals and communities, yet pastors should avoid any reliance on intermediate agencies as a substitute for the direct influence of the truth and spirit of God. As auxiliaries to spiritual worship and agencies for the furtherance of Christian truth, churches are of the highest value, and to be secured by all reasonable efforts, yet when by any deflection from the theory of a spiritual Christianity, such agencies come to take the place of divinely appointed means of salvation, they become a curse rather than a blessing, ministering to profitless forms and ceremonies rather than to the power of grace and truth. Hence pastors should not only seek to build churches, but to make them instrumentalities of spiritual good to all who come within their influence.

All that has thus been said in reference to the building of churches applies, in its measure, to the corresponding enterprise of erecting and furnishing parsonages, which is to be regarded as an important feature of the system of itinerancy.

Enough has already been accomplished in this enterprise to demonstrate both its general feasibility and the fact that if generally carried out the chief inconveniences of the itinerancy would be obviated. The responsibility, therefore, both of Churches and pastors for timely and persevering efforts in this department will be evident to all reflecting minds.

CHAPTER XXII.

THE PASTOR'S ECCLESIASTICAL RELATIONS.

WITH the progress of Christianity in different countries, and during successive ages, various forms of Church polity have been developed. It is not necessary here to describe them, nor to discuss in detail their respective merits. The fact is apparent that at the present day every intending pastor must become associated with some system of Church effort, or depend upon his own exertions to found a Church and maintain a congregation.

This latter course has occasionally succeeded for a time, but the lesson of history is that absolute independency is very short-lived. Those theorists who take the most extreme ground in its favor, soon find that a lack of union is a lack of power. Hence even they usually resort to some form of association as a means of increasing and perpetuating influence. Otherwise the results of individual effort soon disappear. Practical Christianity is associative. It demands unity of action as well for the good of individuals as of the Church. But as the efficiency of united action is subject to various conditions, such as contiguity of residence, harmony of views, and even the magnitude of associations themselves, the subdi-

vision of the general Church into branches and individual Churches, is not to be regarded as in itself an evil any more than the subdivision of a nation into States, and of communities into families, or of an army into minor organizations. In either case inharmony, oppositions, or strifes between members of the same body, are productive of great evils. That such evils have often prevailed, and do now exist in the Christian Church, can not be denied. Their true remedy, however, is to be found in a more devout allegiance to the great Head of the Church, and the general prevalence of that brotherly love which is the essential characteristic of all true Christians, rather than in any prescribed system of ecclesiastical conformity.

While different doctrinal opinions have their influence, both upon men and systems, it can not be doubted that the different systems of ecclesiastical economy now prevalent in Christian Churches correspond with considerable accuracy to certain great classes of temperament which prevail in society. How far, therefore, the existence of different Church organizations within the pale of a common Christianity is, from time to time, a benefit or injury to the common cause, depends upon the prevalence or absence of mutual conformity to the mind and character of Christ in the prosecution of their common work. No extent of nominal unity, from which the spirit of love and labor is wanting, can be considered advantageous, and no minuteness of subdivision which actually contributes to higher mutual regard and greater freedom and efficiency of action can be regretted. The grand and

perpetual desideratum is unity of heart and hand for the accomplishment of the cardinal objects of the Christian Church. That this desideratum is possible of attainment, in a far greater degree than it usually has been attained, none can doubt, and for this object ministers and Churches ought every-where to strive, as for a most important auxiliary means of diffusing and strengthening the kingdom of Christ upon earth. This prevailing purpose will have a wholesome influence in softening asperities that have been inherited from less favored times, and its full consummation will leave but little to be desired as to outward agencies for promoting Christianity in the earth. When universal love shall prevail, and Christian organizations of all forms shall co-operate fraternally to promote the glory of a common Redeemer, it will be found that external variety in the kingdom of grace need be no more out of harmony with essential unity than it is in the realm of nature.

To do his full share toward bringing about so desirable a consummation is worthy of the ambition of every Christian pastor. In endeavoring to realize it, as well as in seeking to do the most he can for the conversion of sinners and the edification of believers, it will be proper for him to consider suitably the ecclesiastical relations he proposes to form. If he wishes to go to the bottom of the subject, he may inquire whether he can hope to do as much for the cause of Christ by separation, and any form of individual action, as by union with some organized branch of the Church. If from any peculiarity of views or feelings he should deem the former to be his course of duty,

and should therefore undertake to add another to existing Church organizations, the only consistent course he can adopt will be to recruit his hearers and co-laborers exclusively from the world, and not to follow the example of most separatists in striving to detach members from Churches already formed, and thus further divide the body of Christ. If, however, he finds it most consistent with his religious aims, and most congenial with his Christian sympathies to join his efforts with those of Christians already organized and efficiently acting in behalf of the cause of Christ, he should do so intelligently, and upon a basis of action which time will not shake nor circumstances disturb.

Some men inherit their ecclesiastical relations as they do their names, and if satisfied with their portion as that of a goodly inheritance, they may be content with their lot. Others have imposed upon them the necessity of choice, which, whatever may have been their previous views or predilections, they should at a proper time make intelligently and for life. For, while the liberty of choice in this matter must be freely conceded, changes and disruptions of relations once established are of more than doubtful propriety. Indeed, unless based upon radical changes of views, or upon the practical apostasy of the Church itself, they are to be discountenanced, as neither friendly to personal integrity nor promotive of general good.

Having made a satisfactory choice of ecclesiastical connections, inclusive of Church government and administration, a minister should thenceforth be true to the system he adopts. While it may be admitted

that every system has some peculiar advantages, it can hardly be claimed that any system of Church administration is free from disadvantages, at least from burdens. It is, therefore, neither honorable nor right to enjoy the advantages of a system and be unwilling to share its burdens. Neither is it manly to complain of burdens that are incident to great advantages, even though more obviously of a general than of a personal character. Without further remarks of a general bearing, it will now be assumed that many of the readers of this volume have chosen to associate themselves with a form of Church polity in which itinerancy, as a system for the regular and periodic distribution of ministerial labor, is a characteristic feature. Reference to the nature and advantages of such a system having been made in Chapter viii, and the objection that such a system is fatal to pastoral duty and influence having been refuted in Chapter xvi, some additional views of the subject will now be presented.

Itinerancy.

1. While the system of ministerial itinerancy does not claim to be strictly modeled after Scriptural example, it, nevertheless, does claim to be in harmony with the practice of Christ and his apostles, among whom the idea of a life-long residence in any one place was unknown.

2. The itinerancy, as it is practiced in Methodist Churches, is adapted to certain general characteristics of humanity, and especially to the circumstances of modern society. As may be seen from the foregoing allusion to apostolic example, the common assumption that a settled ministry is the normal and

most desirable condition of ministerial supply, is without foundation. Nor would it be difficult to show that attempts to establish it as the habit of Churches have been more in accordance with the spirit of ease than of labor; of personal convenience than of sacrifice for the general good. Hence, it seems not harsh to infer that it has been a hinderance rather than a help to Christian progress. In America, where it has been on trial apart from State patronage, it has, in a comparatively short period, become nearly obsolete, having fallen into practical disuse as a result of its own operations.

The plan of permanent ministerial settlements was introduced into this country by the Pilgrims of New England, whose descendants, as well as various other denominations, still adhere to it in theory, although in practice it is maintained by none of them, except in a few rare cases. The following statement, recently published by an advocate of long settlements, will be recognized as a truthful exhibit of facts known to exist in the class of denominations he represents:

"People are getting used to the transfer of pastors from one parish to another. Fifty years ago, when a minister was installed, it was considered a life-long settlement, and the idea of change was about as hazardous as for a farmer to sell his paternal inheritance, pull up stakes, and go to the West. But now people get tired of the minister, or the minister gets tired of them. A particular friend of the pastor says, in a whisper, to another of his friends, 'It seems to me our Church would flourish more by a different style of preaching; do n't you think so?' The mere suggestion starts a new train of thought, and soon there are a good many whispers to the same effect. At length the thing gets to the minister's ears, and determines him to send in his resignation, and cast about for a new location. The parish have a meeting and

The parochial relation—its instability.

reluctantly accept his resignation, pass resolutions of high commendation and deep regret, and then proceed to look out for a more popular man. On the other hand, the minister sometimes takes the vantage-ground and moves first. Parochial life is thus fast becoming a system of itinerancy, so that what the Methodists have done from policy all the rest have done from necessity."

Thus it has already come to pass that the average term of ministerial service in Churches theoretically in favor of long pastorates is actually shorter than in Churches which prefer pastorates of limited but regular terms of duration. This state of things may be accounted for by the mental constitution of our race. The human mind becomes wearied and enervated with perpetual sameness. To this characteristic of humanity, external nature is adapted in the ceaseless alternations of day and night, Spring, Summer, Autumn, and Winter, and their varying phenomena. But not wholly satisfied with these periodic changes, all persons who can, usually seek to further diversify life by more or less frequent changes of place and scene. Hence, the general practice and the universally recognized pleasures of travel, in behalf of which modern inventiveness and enterprise tax themselves to the utmost. The phase of human nature under consideration has an important bearing upon the moral and spiritual necessities of mankind, corresponding to which diversities of gifts are employed in the work of the ministry. It is not, therefore, to be expected that the highest degree of moral or religious interest will be secured by the indefinite continuance of any one minister in any particular community. No one then need wonder that the felt wants of Churches in respect to

variety of ministerial talent rises superior to theories and demands such changes in pastoral service as promise adaptation to the varied temperaments and conditions represented in nearly all communities. Nor is it less true, although less generally recognized, that changes of scenes and circumstances on the part of ministers are essential to the full development of ministerial power and usefulness. An annual vacation or an occasional trip abroad fail to answer the requisition. Although somewhat of the same character, they are more in the line of diversion than of work; whereas men, like plants, frequently thrive best after transplantation. The principle involved was negatively indicated by the Savior himself when he said, "a prophet is not without honor save in his own country."

Drawbacks to settlement.

Much of the regret expressed in some quarters at the present rarity of long pastorates is quite needless. In former times, when they were common, length was frequently their chief commendation. Small and obscure parishes often cramped and dwarfed fine intellects, while large and important Churches were made to bear a life-long incubus of mediocrity at least. So far from having been favorable to thorough study, as many have supposed, these long pastorates often produced the opposite result. "The condition itself produced a routine, tread-mill life. Extensive intercourse with the world was wanting. Week in and week out the mind ground divinity of other days. There was little fresh importation of life, and thought, and feeling, from without. The surroundings underwent little change. As a natural

result the manners became stiff, the style of thought rigid, the sermons and lectures, in their composition and delivery, without emotion, and the whole Church service was a form, often cold and dead."

Hence, it is neither wonderful nor lamentable that with the quickening society has received from modern improvements, by which life and energy have been carried into the remotest parts of the land, and large masses of population have been set in motion like a tide spreading over our continent, that ministers have found it necessary to move also. Whatever the local or general cause, the certainty of frequent ministerial changes is now conceded; and the question of accepting or rejecting an itinerant system is simply between having those changes made regularly or irregularly, easily and pleasantly, or by the painful process of forced dismissals when the people are dissatisfied, or by unwelcome resignations when the pastor has an offer of a higher salary, which he usually accepts as a call to a higher field of usefulness.

3. While a system of itinerancy imposes some hardships upon both pastors and people, it secures to both still greater advantages. Conceding all that may be justly said of the undesirableness of frequent removals, the necessity of often separating from dear friends, and of forming new attachments, as well as of sometimes living among people and in places not agreeable; granting that trials and hardships in these and other forms have to be encountered in the itinerancy, it may still be claimed that they are small compared with the higher interests of the Church, which the true pastor seeks to promote at any personal sacrifice.

He does not enter the holy ministry as a means of seeking ease or comfort, but as a means of doing good to the souls of men, and that mode of life which will enable him to do the greatest good to the greatest number is to him the most attractive. He recognizes the fact that not a whole life-time is required to discharge his whole duty to individuals or a community, but having discharged that duty faithfully in one place it is his privilege to go to other individuals and communities. Very rare are the opportunities in which a pastor can hope to reach and benefit as many souls by settling down and remaining fixed in some one place as by going forth

"To seek the wandering souls of men."

The itinerancy establishes a golden mean between a pilgrimage and a settlement. It introduces him to any community to which he is sent in the character of a citizen, although his residence may continue but a single year, or at most but three consecutive years. On this plan it gives him facilities for making full proof of his ministry, both as a preacher and a pastor, during even a single year, and prompts him to diligent exertions in order to accomplish all he can year by year, and thus be prepared for other fields in their turn. One has only to make a just comparison between the largest opportunities of a pastor settled for a period, say of forty years, in the same parish with those of an itinerant pastor, who in the same period has had charge of twenty or more different Churches on an average of two years each, to form some idea of the vastly wider sphere of influence occupied by the latter.

It may be granted that changes will take place in the most quiet neighborhood. People will come and go, but only gradually, and rarely with any of those noticeable changes which relieve the monotony of pastoral labor. Whereas a single removal to a new field will accomplish a change greater than is often witnessed in any one Church or community in a lifetime. Thus it is that every new field of labor offers new opportunities of usefulness. The faults and errors of a previous term of service may be avoided. Sundry dislikes, which in the best of circumstances will sometimes accumulate against a pastor, are left behind in his removal. All his surroundings are changed. He finds a new stimulus to reach a higher point of excellence and usefulness. His comparatively short stay among the people crowds every thing to a focus. What he does he must do quickly, and with his might. The spirit of his mission gives him inspiration; and his messages come as from God to the people.

No system develops men like this. The intelligent, observing itinerating minister becomes conversant with society. He has an opportunity to study men. He mingles with all the professions. He comes in contact with every condition of mind and heart. Studying the human mind and passions as he has the opportunity to do, he learns how to lead all classes of mind and heart to God. He, above all others, should be a workman that needeth not to be ashamed. Added to all this, as a result of his removals, he is able to maintain variety as a preacher, to secure time to become a thorough student in theology, and to make himself tolerably well acquainted

with general literature and the reading of the day. He that does not do this is wanting in the aspirations necessary to make him an able minister of the New Testament.

As an offset to the alleged hardships of the itinerancy it is well to consider the pleasures of the itinerancy, such as new fields, new friends, and none of the old ones lost, a full scope in city and country, and equally at home in each, with ever-enlarging spheres of access to souls listening to the word as in view of the judgment. As these considerations have a corresponding reflex bearing upon the welfare and activity of Churches, it seems not hazardous to affirm that the Churches which shall maintain the best-regulated system of ministerial itinerancy will most influence for good the people of the coming generations, and hold them with the firmest grasp.*

Without further illustrating the principles or the system of ministerial itinerancy it will be proper to consider some of the obligations of those who voluntarily place themselves in relations with such a system and the persons who are connected with it. It is obvious that whatever system of ecclesiastical policy a minister may see fit to adopt, he should be true to it both in spirit and in practice. Propriety and honor alike forbid that a person attaching himself to a system chiefly designed to promote the good of the Church should ask to have that system administered for his personal convenience; still more that he should complain of the system if he should find himself occasionally inconvenienced. On the other hand,

* Adapted from Christian Advocate.

the principle of enduring hardness as a good soldier, and bearing cheerfully one's share of the burdens of a common cause, is far nobler and conducive to better results.

Members of an Annual Conference are bound together by strong ties of mutual obligation and confidence. They have innumerable opportunities of doing each other good in the very act of promoting the good of the Churches they severally serve. Thus in securing the erection and furnishing of parsonages, in the provision and replenishing of Church libraries, by kind words preparing the way for their successors, and in many other ways, they can happily illustrate the Golden Rule, and in their turn prove its value. It is not proposed here to treat of the obligations and amenities due from ministers to each other in the transaction of the official business of the Church any further than to say that the well-defined provisions of the Discipline, administered in the spirit of our Savior's command, "Whatsoever ye would that men should do to you, do ye even so to them," will leave little to be desired in the way of promoting mutual happiness and fraternal confidence.

It is well, however, to remember that fraternal obligations rise superior to those which are purely ecclesiastical. Hence there are many modes in which a true brotherly regard as between ministers of the same Church may enable them to do each other good. The aged may impart the benefit of their experience and counsel to the young, while younger ministers may by their zeal and vivacity quicken those of advanced years. Those who have enjoyed higher advan-

tages of scholarship, of observation, or of travel, may find pleasure as well as opportunities of peculiar usefulness in prompting the inquiries and guiding the investigations of their junior brethren, while all may happily contribute to each other's advancement in piety and in the art of holy living.

Ministers' meetings and associations, having such objects in view, are to be highly commended. When made occasions for gossip, for trivial conversation, for a routine of ceremonies, or for acrimonious debate, they should be avoided as wasteful of time and dissipating to the mind and the better feelings. It may therefore be suggested, that whenever preachers' meetings or District Ministerial Associations are established they should be governed by strict rules, and that their exercises should be planned with a supreme reference to mutual improvement, in reference to all the higher phases of ministerial and Christian experience. As the latter class of associations are usually formed in country districts, and involve travel and absence from home for a few days in the middle of the week, it is highly proper for pastors' wives to accompany their husbands, both to profit by the public exercises of such occasions, and to secure opportunities of meeting each other for purposes of mutual acquaintance, encouragement, and improvement.

The itinerancy of Methodism establishes a class of peculiar ecclesiastical relations, denominated connectional. They are sustained by the presiding elders and bishops of the Church. Ministers holding the offices referred to are pastors, but in a relation different from that of the overseer of a particular flock.

They have the more general oversight of a number, not only of Churches, but of the pastors of those Churches, and are charged with the responsibility of supplying pastoral vacancies. While their relations to particular Churches and their several members are less direct and intimate than those of the local pastors, they are nevertheless highly important, and invested with great religious responsibility. Both these offices are episcopal in character, the former having superintendence of a diocese of moderate extent, and the latter of the Churches of the entire ecclesiastical connection. As presiding elders and bishops are, by virtue of their office, pastors of pastors, as well as occasional visitants and teachers of particular flocks, they occupy positions of almost illimitable influence for good, from which those enjoying the benefit of their counsels should always be anxious to profit.

However intimate and important the relations existing between ministers of the same Church and fellow-members of the same itinerant compact, they are by no means exclusive of cordial and fraternal attachments to ministers of other Churches and representatives of other ecclesiastical bodies. Indeed, as various Churches co-exist in nearly every community, it is one of the peculiar responsibilities of all pastors to cultivate friendship and brotherly love toward neighboring pastors, and thus do all in their power to promote kind feelings and friendly co-operation between different Churches and their members. Such a course is not only of great value to the common interests of Christianity, but conducive, in the high-

est degree, to the mutual happiness of pastors themselves. Whereas, mutual jealousies and coldness, not to speak of contentions and strifes between the pastors of different Churches, are a reproach to those who cause them, and an injury to the sacred interests of Christ's kingdom. There is no narrowness more pitiable than that of religious bigotry, and no meanness more contemptible than that of ecclesiastical pretension and exclusiveness, while true nobleness is always illustrated by Christian charity. The latter virtue needs not only to be cherished in the heart, but to have due forms of expression in life and conduct. Where it really exists it will be manifested in the courtesies due from one minister to another, as in friendly calls, pulpit exchanges and union meetings, both of a social and public character, all of which may receive sufficient attention without hindering the full discharge of a pastor's individual duties. It is a happy omen of the present day that true Christian charity is becoming more fully illustrated than it has sometimes been, as between different ministers and Churches, and it especially devolves on the pastors of this favored period to do what they can toward rendering practical, for the common advantage of Christianity, a sentiment which needs exemplification in every community in which they live. The man who, by undue reserve, haughtiness of manner, or by manifestations of bigotry and exclusiveness, repels Christian fellowship and hinders fraternal co-operation, is a sorry specimen of what a Christian pastor ought to be. Fortunately, the spirit of the present age is competent to gauge the littleness of such a man, and

of any system he may assume to represent. In fact, the just position of both in the scale of public influence is so very low as rarely to be saved from contempt.

In addition to a pastor's obligation to his Church and to his fellow-laborers already in the ministry, there devolves on him the pleasant duty and the peculiar privilege of encouraging and directing young men who are called to a similar service, and thus of doing his share toward providing for the ministerial succession of the future. The thought that the young persons who receive instruction from his lips may live to give similar instructions to representatives of successive generations after his departure from earth, is cheering to any gospel laborer. Useful Christians in every sphere of Church activity may have a share in this joy, but none to so great an extent as the faithful pastor. His position at the head of the Church and Sunday-school gives him the largest opportunity of access to those from among whom future ministers may be expected to be raised up, while it will naturally lead them to seek his advice and follow his counsel. It is to be feared that this responsibility of pastors is too much overlooked, together with that of enlisting the prayers of the Church that the Lord of the harvest would send forth laborers into his harvest. These are appointed agencies by which a true Church is to be perpetuated in the earth, and certainly no true minister of the Lord Jesus Christ should be indifferent to them.

CHAPTER XXIII.

PASTORAL DIFFICULTIES, TRIALS, AND ENCOURAGEMENTS.

SINCE difficulties are incident to all human circumstances, pastors must expect to encounter their full share. In fact, when they consider that religious faithfulness will make it necessary for them to rebuke and endeavor to counteract all the evil passions and tendencies of men, they need not think it strange if they have to encounter more and greater difficulties than are the lot of most persons.

Since, moreover, they are human, it is well for them to be watchful lest some of their most embarrassing difficulties are found in themselves. Of the internal obstacles to their own highest success of which pastors may sometimes be painfully conscious, it may be sufficient to name imperfection of judgment, weakness of faith, and fondness of ease. That pastors, like other men, are also liable to temptation and to fall through moral exposure and the fatal arts of designing persons, becomes an additional reason why they should hedge themselves about with a double guard of watchfulness, prayer, and conscious dependence on God, lest they fail of attaining the high objects to which their life is devoted, through some defect in their own life or character.

Internal.

External.

Obstacles from without are to be found in the indifference of many, the worldliness of some, and the opposition of others. The excitements of business and of politics, and the fascinations of amusements, and of society, together with the natural opposition of the human heart to the claims of spiritual religion, conspire together to divert attention from sacred things, and to neutralize the power of good impressions that from time to time may be made. These opposing influences are not always equally active, or combined in the same form or degree, but every zealous minister must prepare to encounter them in some form. Instead, however, of being discouraged on that account he should remember that did they not exist, there would be, practically, no call for his services. Workmen are not wanted where there is nothing to do.

Scriptural idea.

The whole theory of the Christian ministry, as represented in the New Testament, is that of labor, "labor in word and doctrine," "labor and travail," "labor of love," "labor and patience," also work, "work of the ministry," "work of faith," and "work of an evangelist." Corresponding to these ideas every pastor should strive to be a "laborer together with God," and "a workman that needeth not to be ashamed." In this character and by divine help, he may expect to overcome obstacles, vanquish difficulties, and become more than conqueror through Him that hath loved him and called him with a holy calling!

But even though this result may be attained, the pastor can not expect to be free from trials. Trials

are a part of the earthly discipline of humanity, from which neither Christians nor ministers are exempt. The latter, therefore, may expect trials—

Trials.

trials of their faith, trials of their patience, trials of their hope, trials of their fidelity, and, in short, trials of all their graces and talents. Notwithstanding their best efforts and the purest lives, they will be subject to misapprehension and misrepresentation. Though faithful to the last degree, they will at times be pained with the languor, coldness, and even the spiritual deadness of the Church. Sometimes they will be saddened by heart-breaking apostasies and horrified with death-bed scenes which seem to take them to the very portals of perdition. Often they will be humiliated with the failure of their best efforts and the disappointment of their most sanguine hopes to win souls and to maintain the peace and purity of the Church. Sometimes they will find themselves burdened almost beyond endurance with the claims made upon their time and attention by persons who are either thoughtless, impertinent, or perverse. Sometimes they will be wearied to exhaustion in the discharge of their legitimate duties. Superadded to innumerable trials of the classes indicated may be that of scanty and irregular support, and the burdens of growing or afflicted families placed in unfavorable circumstances, and cut off from many privileges which the husband and father is conscious he might have secured for them by secular engagements.

It does not lessen the severity of these trials to know that some of them might be easily relieved or prevented by persons who profess and who ought to

be the pastor's sincere friends. Nevertheless, there is a sort of negative consolation in knowing that these trials are scarcely greater than fall to the average lot of humanity in some other form. But far better than this is the positive consolation found in "casting all our care on Him that careth for us," in the unwavering assurance that "God shall supply all our need according to his riches in glory by Christ Jesus."

Having so many exceeding great and precious promises written for our encouragement, we ought not to be cumbered with serving, or to be careful about many things. Least of all should a pastor allow himself to magnify his trials, or morbidly dwell upon them, as though some strange thing had happened to him. Far better is it to meet his necessary or unavoidable trials manfully, and in the strength of grace, and thus diminish their force, if not wholly destroy their power by the Christian courage with which they are encountered. While no considerate person could ever have expected that the great objects of the Christian ministry could be accomplished without severe labors, and a certain measure of trials, yet whoever, in obedience to the heavenly mandate, has set his heart on the accomplishment of those objects, will have learned to say with the apostle: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx, 24.

Encouragements.

Nevertheless, it is proper for every minister to fortify his mind and strengthen his heart by a just consideration of the encouragements

in which as a faithful servant of God he is entitled to share. Such encouragements are numerous, and of the most exalted character. The more important of them may be indicated in connection with the nature of the ministerial and pastoral work, the results of that work in time, and its rewards in eternity.

1. The moral dignity and the sacred objects of a true minister's work are of themselves sufficient to buoy him up against all ordinary discouragements, and to inspire him with a confidence not easily baffled or shaken.

"His duties and pursuits are distinguished from all others by their immediate relation to the ultimate end of human existence; so that while secular employments can only be rendered innocent by an extreme care to avoid the pollutions which they are so liable to contract, the ministerial functions bear an indelible impress of sanctity." "How much of heaven is naturally connected with an office whose sole business it is to conduct man thither!" "What an honor to be employed as the instrument of conducting that mysterious process by which men are born of God; to expel from the heart the venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty!" "In our profession the full force and vigor of the mind may be exerted on that which will employ it forever; on religion, the final center of repose; the goal to which all things tend, which gives to time all its importance, to eternity all its glory; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround him as incoherent and unmeaning as the leaves which the Sybil scattered in the wind."*

2. Not only from the design, but from the actual results of ministerial labor may the laborer be encouraged. It is not necessary for him to limit his

* Robert Hall.

view to the results of his personal efforts. He is at liberty to consider himself as one of many workers in the vineyard of the Lord, and his exertions as a part of a great organized system of effort for the present and eternal welfare of humanity. If faithful to the trust committed to him, though it be only that of standing sentinel in some obscure and lonely outpost of Zion, he is entitled to share in the glory and the triumph of the whole army of the Lord to which he belongs. While no one should suffer his sense of personal responsibility to be diminished, in the idea that general success is certain, yet every one who is conscious of doing all he can in the work of the ministry may be encouraged by the assurance that, even in the present life, his labor is not in vain in the Lord. The results of ministerial labor appear in every phase of enlightened society by which it is elevated above the wretchedness and degradation of barbarism. The checking of vice and immorality, the conservation of virtue, the enlightenment and education of the public conscience, the creation and control of public opinion on moral questions, are all legitimate and important results of the faithful ministration of the word and ordinances of the gospel in any and in all communities. These influences have a direct bearing upon the enactment and administration of laws, and upon whatever enters into the welfare of States as well as of individuals, and yet they are only the beginning, the preparation indeed, of the peculiar work of the ministry. When communities are leavened with the morality of the gospel they are only just prepared to receive the full power

Morals.

Legislation.

of its religious influence. The religious results of ministerial labor are seen outwardly in the erection of Christian temples, which invite the people to worship, and offer instruction to them and to their children. They may also be seen in the founding of Sunday-schools, which become nuclei of other Churches, and in all those schemes of practical Christian benevolence by which the wretchedness of mankind is alleviated, and young and old are admonished of their high responsibilities to their God and Judge.

Religious institutions.

In the predominance or even prevalence of such influences, it is not difficult to see that humanity is improved in all its enjoyments and prospects. But most of all is the pastor cheered when he is permitted to see the work of righteousness accomplished in human hearts and the fruits of faith matured in human lives. When the impenitent are converted, when apostates are reclaimed, when believers are matured in progressive experience and in holy living; when moral wastes are made like Eden, and deserts of sin like the garden of the Lord; when Zion is comforted and her courts made to resound with gladness, thanksgiving, and the voice of melody—what tongue can utter the joy of a pastor's heart!

The salvation of men.

Even though he may not always witness the full consummation of his desires as to these crowning results of his labor, he may have, even in his darkest hours, the consciousness of duty discharged and the confidence of trust that God will bring to pass at the appropriate time the good pleasure of his will, however

feeble the instrumentality employed for its accomplishment.

However worldly men and scoffers may affect to despise the humble ministry of the cross of Christ, they who are charged with its duties and responsibilities may have the continual satisfaction of knowing that their life is devoted to the noblest objects for which humanity can exist; that in their efforts to do good they are associated with the very best of those who live or ever have lived upon the earth, and more than all, that they are actual co-workers with God. In their appropriate sphere they may adopt the language of the apostles, "In all things approving ourselves as the ministers of God." See 2 Cor. vi, 4–10. Before such privileges and rewards as these how insignificant are the honors of earth, how paltry its treasures, how mean its ambitions!

The pastor is often permitted to have demonstration of the power of grace upon the human heart and of the efficacy of the truth he teaches, not only in the consistent lives of those who have been brought from darkness into light, and "from the bondage of corruption into the glorious liberty of the children of God," but also in the patient suffering and the triumphant departure of those whom he is permitted to accompany down the declivity of life, into the very gloom of the valley of the shadow of death. From this extreme point of earthly vision he is enabled to see with more clearness than from any other the superiority of the soul's interests above those of time or of sense. He is also enabled to comprehend how dismal would have been the condition of humanity

without the religion of the Gospel, and how dark the history and prospects of this world without the ministrations of Christianity. From such scenes and contemplations how unworthy to be mentioned appear the hardships and the trials which have to be encountered in the accomplishment of the results at which the ministry aims! Weak minds may dwell upon those hardships and weak faith may quail before the burdens, the toils, and the sacrifices which lie in the pathway of great ministerial usefulness, but courageous hearts will glory in them as crosses which need to be borne in order to win the crown of triumph. To such, even crosses are lightened by the purity and superiority of the joy which arises from the faithful discharge of ministerial duty. When Jesus said to his disciples, "I have meat to eat that ye know not of," he also explained to them, "My meat is to do the will of him that sent me and to finish his work."* To that same glorious banquet he admits his faithful ministers, and when sharers of its joy they are enabled to say to those who have become partakers with them of like precious faith, "Now we live if ye stand fast in the Lord."† "We have no greater joy than to hear that our children walk in the truth."‡

Thus it may be seen that while Christian pastors and teachers are not subjected to any greater trials and hardships than usually fall to the lot of other men; while, in fact, they enjoy a happy immunity from the dangers, the contaminations, and the grovelings of worldly engagements, they are, at the same time, admitted to higher privileges, and permitted to

* John iv, 31–34. † 1 Thess. iii, 7–9. ‡ 2 John 4.

toil for nobler objects, also with stronger assurances of success, since they "go not a warfare at their own charges," but can claim the promised presence and the divine aid of the Captain of their Salvation, who, from the beginning, said, "Lo, I am with you always, even unto the end of the world."

3. While the foregoing views are sufficient to show the superiority of the Christian ministry to all other callings, and that its present rewards are not inferior to aught that earth can give, nevertheless the proper rewards of faithful pastors lie beyond the present life. In that certainty they may find encouragements to quicken their faith, and joys to overbalance their sorrows, though it will only be when the Chief Shepherd shall appear as the judge of the quick and the dead that they "shall receive a crown of glory that fadeth not away."* Then "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."† In the light of such promises no one can fail to see the great superiority of heavenly over earthly rewards. He, therefore, who fixes his eye upon "the mark for the prize of the high calling of God in Christ Jesus," may easily bear the light afflictions and brief trials of the present life in hope of the glory that shall follow. If, moreover, his glorious Leader shall vouchsafe to him encouragements by the way, he will thankfully receive them as an earnest of the higher joys and more enduring rewards that await him at the end of life's conflicts, when he hopes to receive the approbation of his divine Master: "Well done, good and

* 1 Peter v, 4 † Daniel xii, 3.

faithful servant," "enter thou into the joy of thy Lord."

Among the felicities of the everlasting glory of the Redeemer, will be that of having shared the companionship of earthly toil, and faith, and suffering for the cross and kingdom of Jesus. By it the minister of the gospel who shall have been faithful to his talent and his trust will be brought into perfected sympathy with the prophets, the apostles, the martyrs, and the accepted ministers of the truth in all ages. While eternity can never exhaust the delights of such a companionship, it may nevertheless be made more rapturous by the harvest-home of souls who shall appear as the gathered fruit of every individual's labor. Nor will the pastor then feel that his share of the triumph is limited to the direct results of his personal efforts. As Christ prayed not for his disciples alone, but for those who believe on him through their word, so each gospel laborer may expect to share in the glorious results of all the successful labors of all who are converted through his instrumentality and that of their successors to the end of time. But since "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him," how can thought conceive or tongue utter the riches or the extent of those peculiar glories which await the sincere, the zealous, the obedient, and self-denying ministers of Jesus in the world to come!

Heavenly companionship.

APPENDIX.

A.

No example of literary imposture has been more successful and at the same time more prejudicial to correct views of Church polity than that of the "Constitutions of the Holy Apostles," referred to on page 89. Having been put forth at a period when literary criticism was unknown, and having been adroitly harmonized with the drift of corrupt practice then gaining currency in the Greek and Roman Churches, neither the literary nor the religious authority of this strange collection of documents was questioned for more than a thousand years. A few extracts are subjoined to indicate at once the literary character of the work and the influence it has wrought upon certain systems of ecclesiasticism not unknown at the present day:

PRETENDED AUTHORSHIP.

"The Apostles and Elders to all those who, from among the Gentiles, have believed on the Lord Jesus Christ." *Book I*, § 1.

"We who are now assembled in our place, Peter and Andrew, James and John, sons of Zebedee, Philip and Bartholomew, Thomas and Matthew, James the son of Alpheus, and Lebbeus, who was surnamed Thaddeus, and Simon the Canaanite, and Matthias, who, instead of Judas, was numbered with us, James the brother of the Lord and Bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel—all being present, have written to you this Catholic Doctrine for the confirmation of you to whom the oversight of the Church universal is committed." *Book VI*, § 14.

PRETENDED ESTABLISHMENT OF THE HIERARCHY.

"As to those things which have happened among us ye, yourselves, are not ignorant. For ye know perfectly that those who are by us named Bishops, and Presbyters, and Deacons were made by prayer and by the laying on of hands, and that by the difference of the names is indicated the difference of their employments. For not every one that will is ordained, as the case was in that spurious and counterfeit priesthood of the calves under Jeroboam. For if there were no rules or distinction of orders it would suffice to perform all the offices under one name. But being taught by the Lord the series of things, we distributed the functions of the High-Priesthood to the Bishops, those of the Priesthood to the Presbyters, and the ministration under them both to the Deacons, that the divine worship might be performed in purity. For it is not lawful

for a Deacon to offer the sacrifice, or to baptize, or to give the blessing, either small or great. Nor may a Presbyter perform ordination, for it is not agreeable to holiness to have order overturned. For such as these do not fight against us nor against the Bishops, but against the universal Bishop, even the High-Priest of the Father, Jesus Christ our Lord. High-Priests, Priests, and Levites were ordained by Moses, the most beloved of God. By our Savior we, the thirteen apostles, were ordained; and by the apostles St. James and St. Clement, and others with us, (that we may not make the catalogue of all those Bishops over again.) Moreover, by us all in common were ordained Presbyters, and Deacons, and Sub-deacons, and Readers." *Book VIII*, § 46.

AFFIRMATION OF PRIESTLY PREROGATIVES AND EMOLUMENTS.

"Ye, therefore, at the present day, O Bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God and offer to him reasonable and unbloody sacrifices through Jesus the great High-Priest. Ye are to the laity prophets, rulers, governors, and kings—the mediators between God and his faithful people, who receive and declare his word, well acquainted with the Scriptures. Ye are the voice of God and witnesses of his will, who bear the sins and intercede for all." *Book II*, § 25.

B.

BISHOP AMES ON COURTESY.

"All who have bestowed a little attention upon society, who have marked the progress that some men have made and others failed to make, will see that courtesy and good breeding have much to do with the successful mission of our lives, and nothing is little that either makes or mars the life-mission of a man or woman. Courtesy is a matter worthy of consideration, because it is explicitly taught and enjoined by the apostle. He, under the inspiration of the Holy Ghost, enjoins it upon Christians that they be courteous; and I appeal to the more experienced and observing among my hearers to know if, in looking over the list of their acquaintances through general society, in the community, and in the Church, courtesy has not had much to do with individual success. Do we not know of merchants who are alike in all substantial qualities, equally honest, having about the same amount of capital and credit, and yet one of them constantly draws custom, but the other fails to do so? One turns his capital frequently and always profitably; in the other case his goods become old, and he can hardly find a purchaser. Now, when you come to examine the two men, you will find that one is genial, pleasant, and attractive; his countenance is at once a doxology and a benediction to every customer that comes to his shop, and this naturally draws around him an increase of trade and accumulates fortune. And what is true in mercantile pursuits is true in professional life. Do we not know members of the legal profession that we esteem as able advocates and as learned counsel, and yet all are not equally successful who are equally learned and industrious? You will see one of these lawyers constantly accumulating briefs, constantly increasing the number of his clients, constantly adding to his fortune and increasing his influence, until from the work of the office he rises step by step, and occupies a place amid the ranks of statesmen, and exerts a potential influence in legislative halls and senatorial chambers; while the other, who was his equal in all the substantial elements of success when they were both young men, passes through a long and unsuccessful life a briefless barrister.

"The man who now holds the second place in the gift of the American people holds

that position, not in virtue of superior talent and honesty, but he is one of your genial, kindly, pleasant gentlemen, who naturally attracts friends wherever he goes, and who gathers about him those who take an interest in him because of this very geniality and universal kind-heartedness. If I look among the members of my own profession, as I glance over a pastorate of some forty years, much of the time having had a wide range of observation, I do know that, when parishioners come seeking pastors, talent is not the only thing they ask for, nor is it oftentimes, by any means, the most important thing they want. They desire a pastor who is gentle, pleasant, gentlemanly, kind-hearted. I look back now over more than one-third of a century with very distinct recollections of a large multitude of ministers of our own communion. I remember those who, thirty years ago, were substantially equal in the elements of a good Christian character, all of them above suspicion, all of them honest in their purposes, and yet some of them have fallen back, while others have gone steadily forward. And I declare to you that, so far as I have been able to see, in many cases the principal ground of failure on one part and success on the other has been in these lighter elements of character.

"Although these things may not come up even to the dignity of minor morals, I submit to you that this is one of the cases where it does well to tithe even mint, anise, and cumin. If by attention to these things we can make ourselves more useful, it is well worth while to attend to them. Of course, a minister does not forfeit his soul because he does not know how to enter and leave a parlor; he has not committed a mortal sin because he can not make a graceful bow; he has not offended against the Holy Ghost because he always wears a somber countenance instead of a smiling face. But if these things have so much to do with our success as ministers of Christ, I submit to you if our text (Rom. xvi, 1–15) teaches no other lesson but that of courtesy, it is well worth our learning."—*Extract of Sermon on "The Church in the House."*

C.

BISHOP MORRIS'S HINTS TO YOUNG MINISTERS.

"1. Do every thing at the right time, not a half hour after the time. If we do not observe this rule we shall be perpetually interfering with the rights and comforts of others. Moreover, if we are behind in one thing we will most likely be behind in another, and so the thing will grow to be a habit with us. Take the subject of reports of statistics. In every Conference there are frequent calls on delinquents. The right place to make up reports is at home, where the records are at hand, and the place to make reports is the first day at Conference. The secretary has to copy these reports, and he ought to have them at the earliest practicable moment.

"2. Make preparation to preach. You are to study. You are to study diligently, regularly, prayerfully. No man can succeed who does not study. There are, however, two ways of composing—one on paper, the other mentally. He who composes only on paper can only use his material when every thing is favorable; but he who composes in his mind can preach under almost any circumstances—in the parlor, the school-house, under the tree, in the street. When we are commanded to go into all the world, I do not understand we are to read, but to preach. Rather than listen to a man read I would prefer to hear him extemporize, though he violated the rules of grammar in every third sentence. In a ministry of fifty years I have never read a single sermon in the pulpit, and tried the use of notes or a brief but three times. Condensation is a very important thing in a minister. Have something to say, say it, and quit when you are done.

"3. But important as preaching is, it is only part of our work. Pastoral visitation is the great duty of the ministry. We are to go from house to house, as Paul did.

"The children are the hope of the Church and the hope of the world. They are soon to take our places in both. If you wish to succeed, make friends of the children. If you wish to keep young while your head grows white, be much with the children. Never pass a child without stopping and shaking hands with him. Ask him his name, if you have forgotten it, and about the family and his brothers and sisters. Make him think that you are thinking about him."

D.

FOR printed copies of a Constitution and other documents relating to LADIES' AND PASTORS' CHRISTIAN UNIONS, apply to Mrs. Annie Wittenmyer, 1018 Arch-Street, Philadelphia.

E.

FOR suggestions to aid in organizing a PRAYING BAND and a form of Constitution, apply to Joseph Hillman, Troy, New York.

EXTRACT OF A LETTER FROM SAMUEL HALSTED,

President of the New York General Prayer-Meeting Association, organized in 1857.

"We have now ten members; twenty-one is the full number. We renominate and elect them every year. From their number we select annually a Leader, a President, Vice-President, Secretary, and Treasurer. The Leader takes charge of all the religious meetings, starting all tunes, and calling on the brethren to exhort or pray, as he may deem advisable. We are very *strict* in the examination of the characters of our members, and no one is allowed to remain a member who has not a CLEAR RECORD in the sight of the people. We go to no Church unless by joint written invitation of the preacher in charge and his official members. The Churches are crowded wherever we go, and God pours out his Holy Spirit upon the people in a wonderful manner. Blessed be his holy name! Many have been converted and have gone home to heaven through the instrumentality of this Band. I believe Bands formed in the various Churches would be productive of much good, *provided* they were conducted by men of sound judgment, suitable talents, and deep religious experience. We want none who do not feel a deep interest in the work, none who think noise is an evidence of a great and good meeting, while all must be men of good character in the community, of standing in the Church, and having the entire confidence of their brethren. Composed of such men a Band is powerful for good, but otherwise composed it will do harm instead of good."

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